



EUPHVES.  
THE ANATOMY  
OF WIT.

Very pleasant for all Gentlemen to  
reade, and most necessarie to  
remember.

VVherein are contained the delights  
that Wit followeth in his youth, by the plea-  
santnesse of loue: and the happinesse he reas-  
saineth in age, by the perswasions of  
wisdom.

By Iohn Lylic, Maister  
of Art.

*Corrected and augmented.*

AT LONDON,  
Printed by I. Roberts for Gabriell  
Cawood, dwelling in Paules  
Churchyard.

Thomas Spiller 1805

Thomas Spiller 1805

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ΕΥΡΗΛΕΣ  
THE ANATOMY  
OF THE

Very pleasant for the  
young, and most necessary to  
the old.

Wherein are contained the delights  
that Wit follows in his youth, by the  
cannells of love; and the happiness he  
finds in the old age.

By John Lyly, Master  
of Art.

(Corrected and augmented)

Printed by I. Roberts for Gabriel  
Cawood, dwelling in Pauls  
Church-yard.

Thomas Smith et 1608





ye shall be able to habinge good on this foot of the, sheweth to the

**To the Right Honourable my verie  
good Lorde and Maister, Sir William West,  
Knight, Lord de la VVare, John Lyne witheth  
long live, with increase of Honor.**



**P**ARRHASIVS drawing the counterfaiete of He-  
len (Right Honourable) made the aiture of her head  
looke, who being demanded why hee did so, an-  
swered, shee was looke. Vulcan was painted curi-  
ously, yet with a mist looke, Ixoda cunningly, yet with  
her black hayre. Alexander hauing a skarre in his  
cheeke, held his finger ypon it, that Apelles might not paint it, A-  
pelles painted him with his finger cleaung to his face, why quoth A-  
lexander I layd my finger on my skarre because I would not haue  
thee see it, yea said Apelles, and I drew it there became none els  
should perceiue it, for if thy finger had bene away, eyther thy skar  
would haue bene leene, or my Art mistakid: whereby I gather, that  
in all perfect works, as well the fault as the face is to be shewen. The  
fairest Leopard is made with his sportes, the finest cloth with his list,  
the smoothest moode with his list. Seeing then that in every counter-  
faiete, as well the blemish as the beaurie is coloured, I hope I shall not  
inturre the displeasure of the wise, in that in the discourse of Euphu-  
es, I haue as well touchted the vammies of his loue, as the vertues of his  
life. The Persian, who aboute al other kings most honored Cyrus, cau-  
sed him to be engrauen as well with his hooked nose, as his high for-  
head. Hee that loued Homer best, concealed not his flattering, and  
he that praised Alexander most, bewrayed his quaining. Damonides  
must haue a crooked moode for his wrie foote, Damocles a smooth  
gloze for his straight hand.

For as euery Painter that shadeweth a man in all parts, eueth e-  
uery peece a full proportion, to his that decyphereth the qualities of  
the minde, euegh as well to shew euery humor in his kinde, as the o-  
ther doth euery part in his colour. The Surgeon that maketh the A-

## The Epistle Dedicatorie.

anatomic, floweth as well the matter in the heart, as the vanity of the hart. If then the first bene-voles shall seeme too light, bee read of the wise, or too foolish to bee regarded of the learned, they ought not to impute it to the iniquitie of the Authour, but to the necessity of the History. Euphues begueth with love, as allureth by wit, but endeth not with lust, as bereft of wisdom. He wooeth women prouoked by youth, but seduceth not himselfe to wantonnesse, as pricked by pleasure. I haue set downe the follies of his wit without breach of modesty, and the sparks of his wisdom without suspicion of dishonestie. And certes I thinke there be moe speeches which for grauitie will mislike the foolish, then vnseemely tearmes, which for vanitie may offend the wise. VVhich discourse (right Honourable) I hope you will rather pardon for the rudenes, in that it is the first, and protect it the more willingly if it offende, in that it may bee the last.

It may be that fine wits will decant vpon him that hauing no wit, goeth about to make the Anatomie of wit; and certainly their laughing in my minde, is tollerable. For if the Butcher should take vpon him to cut the Anatomie of a man, because hee hath skill in opening an Oxe, he would proue himselfe a Calf; or if the Horseleach would adventure to minister a potion to a sicke patient, in that hee hath knowledge to giue a drench to a diseased Horse, he would make himselfe an Asse. The Shoemaker must not goe about his latchet, nor the Hedger meddle with any thing but his bill. It is vnseemely for the Painter to feather a shaft, or the Fletcher to handle the penfyll. All which things make most against mee, in that a foole hath intruded himselfe to discourse of wit; but as I was willing to commit the fault, so am I content to make amends. How soeuer the case standeth, I looke for no paye for my labour, but pardon for my good will: it is the greatest reward that I dare aske, and the least that they can offer, I desire no more, I deserve no lesse. Though the stile nothing delight the dainty eare of the curious lister, yet will the matter recreate the minde of the curious Reader; the varietie of the one will abate the harshnes of the other. Things of greatest profit are sette forth with least price, where the VVine is neate there needeth no iuice, but the right Corral needeth no colouring, where the matter it selfe bringeth credite, the man with his gloie winneth small commendation. It is therefore mee thinketh, a greater shew of a pregnant wit, then perfect wisdom, in a thing of sufficient excellencie, to vie superfluous eloquence,

# THE Epistle Dedicatorie.

quence. VVe commonly see that a blacke ground doth best besee me  
a white counterfaite, & Venus according to the iudgement of Mars,  
was then most amiable, when she sat close by Vulcan. If these things  
be true which experience trieth, that a naked tale doth most truly set  
forth the naked truth, that where the countenance is faire; there  
need not colours, that painting is meet for ragged walls then fine  
Marble, that Veritie then shineth most bright, when she is in least  
brauerie, I shall fail-fie mine owne minde though I cannot feed their  
humors, which greatly seeke after those which list the finest Meale,  
and beare the whitest mouthes. It is a world to see howe Englishmen  
desire to heare finer speech then theyr language will allow, to eate fin-  
ner bread then is made of wheate, nor weare finer cloth then is made  
of woll; but I let passe theyr fineness, which can no way excuse my  
folly. If your Lordship shal accept my good will, which I haue al-  
waies desired, I will patiently beare the ill will of the malicious, which  
I neuer desired.

This committing this simple Pamphlet to your Lordships Pa-  
tronage, and your Honour to the Almightyes protection; for the  
preseruacion of the which, as most bounden, I will pray continually,

I send you this, as I do to all other gentlemen, &c.  
*Your Worships seruant to*  
*command, John Lylye.*

**A** 3

# TO THE GENTLE- men Readers.

**I** Was driven into a quandarie Gentlemen, whether I might send this my Pamphlet to the Printer, or to the Reader: I thought it too badde for the Presse, and too good for the pake, but seeing my folly in writing to both that great as other, I was willing my fortune should bee as ill as myself. Yet commonly see the Booke that at Easter tyme bound in the Saintmers stall, at Christmasse to be broken in the the beards beards, which is it the order of proceeding, I am content this Sommer to have my doctours read for a try, that in Winter they may be ready for traffike: It is not strange when as the greatest wonder lasteth but nine dayes, that a new worke should not endure but three moneths: Gentlemen use booke as Gentlewomen handle the jesslers; when in the morning sticke them in their beds, and at night strike them out their bedles: Cherries are full when they be thorow ripe, because they be plenty, and Booke be full when they be priviledged that they be common: In my quindie Priests and Taylor are chiefly bound to pray for Gentlemen, the one with such a prayse as priory, the other such sundry fashions to make, that the prying gown of the one is neuer out of the fire, nor the Printing-presse of the other at any time lyeth still. But a fashion is but a dayes wearing, and a Booke but an howers reading: which seeing it is so, I am of the Shoemakers minde, who careth not so the shoe holde the plucking on, nor I, so my labours last the running over. Hee that commeth in print because he would bee knowne, is like the foole that commeth into the Market because he would be scene. I am not he that seeketh praise for his labour, but pardon for his offence, neyther doe I sette forth this for any deuotion in Print, but for duty which I owe to my Patron. If one write neuer so well, he cannot please all, and write he neuer so ill, he shall please some. Fine heads will picke a quarrell with me, if all be not curious, and flatterers a thanks if any thing be currant: but this is my minde, let him that findeth a fault amend it, and him that liketh it, use it. Enuie braggeth, but draweth no blood: the malicious have more minde to quip, then might to cut. I submit my selfe to the iudgement of the wise, and little esteeme the censure of fooles: the one will bee satisfied with reason, the other are to be answered with silence. I know Gentlemen will find no fault without cause, and beare with those that deserue blame: as for others, I care not for theyr iests, for I neuer meant to make them my Iudges.

Farewell.

To my very good friends the Gentle-  
men Schollers of Oxford.



There is no privilege that needeth a pardon, nei-  
ther is there any remission to be asked, where a  
commission is granted. I speake this Gentle-  
men, not to excuse the offence which is taken,  
but to offer a defence where I was misliking. A  
clear conscience is a sure Garbe, truth hath the privilege to  
speake with plainnesse, and the modestie to heare with pati-  
ence. It was reported of some, and believed of many, that in  
this last session of Exchequer where the Gentlemen of the  
Court, that Oxford was too much distressed and abused. I  
know not what the cattious have picked out by malice; but the  
curious by wit, and the guilty by their stonie galled consciences;  
but this I say, that I was as farre from thinking ill, as I was  
from being angry with you. But if I should go about to make a  
mende, I should be faulty in my judgement, and should shew  
myselfe dishonestly and unskillfully, in not saying to you the truth  
where the fault was; and not to be silent, where I should  
never thought his cloth black untill it was burned. If I should  
be committed, impute that to Exchequer, who knoweth best, but to  
Lye who hath you not. Prereyve all the rest most com-  
mendable. I have not been able, where I cannot, to be so bold  
to give you the truth, as I should have done, to give you the  
to know, before I could get that word. But I have not  
played the murtherer, in sending mee into the Countrey to  
nurse, where I lived at a dry breast three yeeres, and was at the  
last enforced to weane my selfe. But it was destinie, for if I  
had not bene gathered from the tree in the bud, I should have  
blowne



To the Gentlemen Schollers &c.

Whome haue proued a blasse: and as good it is to be an adble Eg,  
as an idle Bird.

Euphues at his arrivall I am assured will victoe Oxford,  
where he wil either recant his sayings, or renue his cōplaints,  
he is now on the seas, and how he hath been tossed I know not,  
but wher eas I thought to receiue him at Douer, I must meete  
him at Hampton. Nothing can hinder his comming but death,  
neither any thing hasten his departure but unkindnes.

Concerning my selfe, I haue alwayes thought to reuerent-  
ly of Oxford, of the Schollers, and of the manners. That I see-  
med to be rather an Idolatrer then a blasphemor. They that  
invented this toy were vnwise, and they that reported it un-  
kind, and yet none of them can proue me vn honest. But sup-  
pose I glanced at some abuses, did not Iupiters Egge bring  
forth as welk Helen a light huswaffe in earth, as Castor a light  
harre in heauen: The Estrich that taketh the gratest pride in  
her feathers, picketh some of the worst out, and burneth them.  
There is no Tree but hath some blasse, no countenances but  
hath some blemish: and shall Oxford then be blamelesse? I  
wish it were so, but I cannot think it is so. But as it is it may  
be better, and were it badder, it is not the worst. I think there  
are few Vniuersities that haue lesse faults then Oxford, many  
that haue more, none but haue some. But I commit my cause  
to the consciences of those that eyther know what I am, or can  
gesse what I should be, the one will answer themselves in con-  
struing friendlie, the other if I kneto them; I would be satisfie  
reasonably.

Thus loth to incur the suspition of unkindnes in not telling  
my vnde, and not willing to make any excuse where there  
need no amends, I can neither craue pardon, least I should con-  
fesse a fault, nor conceale my meaning, least I should be thought  
a spyle. And so I am, yours assured table.

John Lylye.



# EUPHVES.



Here dwelt in Athens a young Gentleman of great patrimonie, and of so comlie a personage, that it was doubted whether he were moze bound to Nature for the liniaments of his person, or to Fortune for the increase of his possessions. But Nature impatient of comparisons, and as it were disdainig a companion or copartner in her working, added to this comliness of his body, such a sharpe capacitie of minde, that not onely she proued Fortune counterfait, but was halfe of that opinion, that she herselfe was onely currant. This young Gallant of moze wit then wealth, and yet of moze wealth then wisdom, seeing himselfe inferiour to none in pleasant conceits, thought himselfe superiour to all in honest conditions, insomuch that hee thought himselfe so apt to all things, that hee gaue himselfe almost to nothing, but practising of those things commonly which are incident to these sharpe wits, fine phrases, smooth quips, merry taunts, vsing iesting without meane, and abusing mirth without measure. As therfore the sweetest Rose hath his pickle, the finest Welsnet his hzacke, the finest flour his bran, so the sharpest wit hath his wanton will, and the holiest heade his wicked way. And true it is, that some men write, and most men beleue, that in all perfect shapes, a blemish bringeth rather a liking enery way to the eyes, then loathing any way to the minde. Venus had her mole in her cheek, which made her moze amiable: Helen her scarre in her chin, which Paris called Cos Amaris, the prettiest of loze: Antippos his wart, Licurgus his wen: So likewise in the disposition of the minde, either

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either vertue is ouer-shadowed with some vice, or vice ouer-cast with some vertue. Alexander valiant in warre, yet giuen to wine. Tully eloquent in his gloses, yet baine-glorious. Salomon wise, yet too too wanton. Dauid holy, but yet an homicide. None moze wittie then Euphues, yet at the first none moze wicked. The freshest cullours soonest fade, the keenest Razor soonest turneth his edge, the finest cloth is soonest eaten with the Spottes, and the Cambricke sooner stained then the course Canuas: which appeared well in this Euphues, whose wit being like Waxe, apt to receiue any impression, and bearing the head in his owne hande, either to vse the reine or the spurre, disdaining counsaile, leauing his Country, loathing his old acquaintance, thought eyther by wit to obtaine some Conquest, or by shame to abide some conflict: who preferring fancie befoze friends, and his present humoz befoze honoz to come, layde reason in water being too salt for his taste, and followed vnbrideled affection most pleasant for his toth.

When Parents haue moze care how to leaue their children wealthy then wise, and are moze desirous to haue them main-taine the name then the nature of a Gentleman: when they put golde into the hands of youth, where they should put a rod vnder their girdle, when in stead of awe they make them pass grace, and leaue them rich executors of goods, and poore executors of godlinesse: then it is no meruaile, that the sonne being left rich by his Fathers will, become rechelesse in his owne will. But it hath been an old said saw, and not of lesse trueth then antiquitie, that wit is the better if it be the dearer bought, as in the sequell of this historie shall most manifestlie appeare.

It happened this young imps to arrive at Naples. (a place of moze pleasure then profit, and yet of moze profit then pittie) the verie walls and windowes wherof, shewed it rather to be the Tabernacle of Venus, then the Temple of Vesta. There was all things necessarie and in readinesse, that might eyther allure the minde to lust, or entice the hart to folite: a Court moze meet for an Atheist then for one of Athens: for Ouid then for Aristotle: for a gracelesse Louer, then for a godly liner: moze

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more bitter for Paris then Hector, and meeier for Flora then Diana. Heere my youth (whether for wearinesse he could not, or for wantonnesse he would not goe anie farther) determined to make his abode: whereby it is evidently seene, that the flattest fish, swalloweth the delicatest baite, that the highest soaring Hawke traineth to the lure, and that the wittiest byaine is enueigled with the suddaine view of alluring vanities. Heere he wanted no companions, which courted him continually with sundry kindes of deuises, whereby they might soake his purse to reape commoditie, or sooth his person to winne credite: for hee had guests and companions of all sorts.

Where frequented to his lodging, as wel the Spider to suck poyson of his fine wit, as the Bee to gather Honnie: as wel the Drone as the Doue: the Fore as the Lambe: as well Damocles to betray him, as Damon to be true to him. Yet he behaued himselfe so warilie, that he singled his game wisely. Hee could easily discerne Apollos musick from Pan his peepe, and Venus beautie from Iunoes bzauerie, and the faith of Laelyus from the flatterie of Aristippus: he welcommed all, he trusted none, hee was merry, but yet so warie, that neither the flatterer could take aduantage to entrap him in his talke, nor the wisest anie assurance of his friendship: Who beeing demanded of one what Country-man hee was, hee answered, what Country-man am I not: If I be in Crete, I can lye, if in Greece, I can lyeft: if in Italy, I can court it: If thou aske whose Sonne I am, I aske thee whose Sonne I am not. I can catouse with Alexander, abstaine with Romulus, eate with the Epicure, fast with the Stoike, sleepe with Endimion, watch with Chrysippus, vsing these speeches and other like.

An olde Gentleman in Naples, seeing his pregnant wit, his eloquent tongue some what taunting, yet with delight: his mirth without measure, yet not without wit: his sayings vain-glorious, yet pitbie: begaune to be waile his nurture, and so mufe at his nature: beeing incensed against the one as most pernicious, and inflamed with the other as most pretious: for hee well knew, that so rare a wit would in time, either bzeede

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an intollerable trouble, or bring an incomparable treasure to the Common-weale: at the one he greatly pittied, at the other hee reioyced.

Having therefore gotten opportunitie to communicate with him his minde, with watric eyes, as one lamenting his wantonnesse, and smiling face, as one louing his wittinesse, encountered him on this manner.

Young Gentleman, although my acquaintance be small to intreate you, and my authoritie lesse to commaund you, yet my good will in giuing you good counsaile, should induce you to beleene mee: and my hoarie haire (Embassadozs of experience) enforce you to follow mee: for by howe much the more I am a stranger to you, by so much the more you are beholding to mee: having therefore good opportunitie to utter my minde, I mean to be importunate with you to followe my meaning. As thy birth doth shewe the expresse and lively Image of gentle blood, so thy bringing vp seemeth to me to be a great blot to the linage of so noble a brute: so that I am enforced to thinke, that eyther thou diddest want one to giue thee good instructions, or that thy Parents made thee a wanton with too much cocking: eyther they were too foolish in vsing no discipline, or thou too forward in rejecting their doctrine: either they willing to haue thee idle, or thou wilfull to be ill employed. Did they not remember that which no man ought to forget, that the tender youth of a chylde is like the tempering of newe Ware, apt to receiue anie forme: Hee that will carry a Bull with Milke, must vse to carrie him a Calf also: hee that coneteth to haue a straight tree, must not bow him being a twig.

The Potter fashioneth his clay when it is soft, and the Sparrow is taught to come when he is young: As therefore the yong beeing hote, receiue any forme with the stroke of the Hammer, and keepeth it beeing cold for euer, so the tender witte of a chylde, if with diligence it bee instructed in youth, will with industrie vse those qualities in age. They might also haue taken example of the wise Husbandman, who in the fattest and most fertill ground, soweth Vempe before Wheate, a graine that



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that dryeth vp the superfluous moisture, and maketh the soyle more apt for Cozne : or of good Gardeners, who in their curious knots mixe Slope with Time, as ayders the one to the other, the one beeing dry, the other moist : or of cunning Painters, who for theyy whitest worke cast the blackest ground, to make the picture more amiable.

If therefore thy ffather had beene as wise a Husband-man as hee was a fortunate Husband, or thy Mother as good a huswife, as shee was a happy Wife : if they had beene both as good Gardeners to keepe theyy knot, as they were grafters to bring forth such fruite : or as cunning Painters as they were happie Parents, no doubt they had solved Vempe before Wheate, that is, discipline before affection : they had set Slop with Time, that is, manners with wit, the one to ayde the other : and to make thy dexteritie more, they had cast a blacke grounde for theyy white worke : that is, they had mixed threats with faire looks. But things past, are past calling againe : it is too late to shutt the Stable dooze when the Steed is stolne : the Trojans repented too late when theyy Towne was spoyled : yet the remembrance of their former follies, might breed in thee a remorse of conscience, and bee a remedy against further concupiscence. But now to thy present time.

The Lacedemonians were wont to shewe theyy children drunken men, and other wicked men, that by seeing theyy filth, they might shunne the like fault, and auoyde such vices when they were at the like state. The Persians to make theyy youth abhorre gluttony, would paint an Epicure, sleeping with his meate in his mouth, and horrible over-laden with Wine, that by the viewe of such monstrous sights, they might eschue the meanes of the like excesse. The Parthians to cause theyy youth to loathe the alluring fragnes of Womens wiles and deceitfull inticements, had most curiously carued in their houses a young man blinde, besides whom was adioyned a Woman so erquisite, that in some mens iudgement, Pigmaliions Image was not halfe so excellent, hauing one hande in his pocket, as noting her theft, and holding a knife in the other hand to cut his

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throat. If the sight of such vglie shapes causes a loathing of the like sinnes, thou my good Euphues, consider theyr plight, and beware of thine owne perill. Thou art here in Naples a young sojourner, I an old Senioz: thou a stranger, I a Cittizen: thou secure, doubting no mishap, I sorrowfull dreading thy misfortune. Here maist thou see that which I figh to see: drunken sottes wallowing in euery corner, in euery Chamber, yea, in euery Channell. Here mayst thou behold that which I cannot without blushing behold, nor without blubbering utter: those whose bellies be theyr Gods, who offer theyr goods a sacrifice to theyr guttes: Who sleepe with meate in their mouthes, with sinne in their harts, and with shame in their houses. Heere, yea, here Euphues maist thou see, not the carued visage of a lewd Woman, but the incarnate visage of a lascinious wanton: not the shadow of loue, but the substance of lust. My hart melteth in drops of blood, to see an Harlot with the one hand rob so many Coffers, and with the other to rippe so many Coyses. Thou art here amidst the pykes, betwene Scylla and Carybdis, ready if thou thinne Syrres, to finck into Semphlegades. Let the Lacedemonian, the Persian, the Parthian, yea, the Neapolitan, canse thee rather to detest such villanie at the sight and view of theyr vanitie. Is it not farce better to abhorre sinnes by the remembrance of others faulkes, then by repentance of thyne owne follies? Is not he accounted most wise, who other mens harmes do make most warie?

But thou wilt happily say, that although there bee manye thinges in Naples to bee iustly condemned, yet are there some thinges of necessity to be commended: and as thy wil doth leane to the one, so thy wit would also embrace the other. Alas Euphues, by how much the moze I see the high climbing of thy rapacitie, by so much the moze I feare thy fall. The fine Chri- stall is sooner crayed then the hard Marble: the graneest Bech burneth faster then the dyest Wake: the fairest like is soonest soyled: and the swatest Wine turneth to the sharpest Vinegar. The Westilence doth most rifest infect the clearest complexion, and the Caterpillar cleaueth vnto the ripest fruite: the most  
delicate

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delicate wit is allured with small enticement vnto vice, and most subiect to yeeld vnto vanity. If therefore thou doe but ha-  
ken to the Sirens thou wilt be enamoured: if thou haunt their  
houses and places, thou shalt be enchanted. One drop of pop-  
son infecteth the whole tunne of Wine: one leafe of Coloquin-  
tidastarreth and spoyleth the whole pottle of pottage: one yron  
mole defaceth the whole peece of Lawne.

Discend into thine owne conscience, and consider with thy  
selfe the great difference betwene staring and starke blind, wit  
and wisdom, loue and lust: be merry, but with modestie: be  
sober, but not too fullen: be valiant, but not too venturous. Let  
thy attyre be comly, but not costly: thy dyet wholesome, but not  
excessiue: vse pastime as the word importeth, to passe the time  
in honest recreation. Distrust no man without cause, neyther  
be thou credulous without prooue: be not light to followe euery  
mans opinion, nor obstinate to stande in thine owne conceit.  
Reuerence God, loue God, feare God, and God will so blesse thee,  
as eyther thy hart can wish, or thy friends desire: and so I end  
my counsel, beseeching thee to begin to followe it. Thys old Gen-  
tleman hauing finished his discourse, Euphues began to shape  
him an answer in thys sort.

Father and friend, (your age sheweth the one, your honesty  
the other) I am neyther so suspitious to mistrust your good will,  
nor so sottish to mislike your good counsaile, as I am therefore  
to thanke you for the first, so it stands mee vpon to thinke better  
of the latter: I meane not to caull with you as one louing so-  
phistrie, neyther to controule you, as one hauing superiortie, the  
one would bying my talke into the suspicion of fraude, the other  
conuince mee of folly. Whereas you argue I knowe not vpon  
what probabilities, but sure I am vpon no prooue, that my bying-  
ing by should be a blemish to my birth, I answer and sweare  
to that, you were not therein a little ouer-shot, eyther you gaue  
too much credite to the report of others, or too much liberty to  
your owne iudgement: you conuince my Parents of pami-  
nesse in making me a wanton, and me of lecheries in reiecing  
correction. But so many men, so many minde, that may seme  
in

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in your eye odious, which in anothers eye may bee gracious. Antistipus a philosopher, yett who moze courtlier? Diogenes a philosopher, yett who moze carterlie? Who moze popular then Plato, retayning alwaies good companie? Who moze enuious then Tymon denouncing all humane societie? Who so seuer as the Stoicks, which like Rocks are moued with no melodie? Who so seuer as the Epicures, which swallowed in all kinde of licenciousnes?

Though all men be made of one mettell, yett they be not all cast in one molde: there is framed of the selfe-same clay aswell the Tile to keepe out water, as the Pot to containe liquors: the Furne doth harden the dyt and melt the Ware, fire maketh the gold to shine, and the straw to smother: Perfunes doth refresh the Dove, and kill the Beetle, and the nature of the man, disposeth that consent of the manners. Now, whereas you seemed to looe my nature and loath my nurture, you bewray your owne weakenes, in thinking that nature may any waies be altered by education: and as you haue ensamples to confirme your pretence, so haue I most euident and infallible arguments to serue for my purpose. It is naturall for the Wine to spread, the moze you sake by Art to alter it, the moze in the ende you may augment it. It is proper for the Palme tree to mount, the heavier you load it, the higher it sprouteth. Though iron be made soft with fire, it returneth to his hardnes: though the Faulcon be reclaimed to the fist, shee retireth to her haggardnesse: the whelp of a Passiffe will neuer be taught to retrain: the Partridge education can haue no shew, where the excellencie of Nature doth beare sway. The lillie Goule will by no manner of meanes be tamed: the subtille Foxe may well be brayden, but neuer broken from stealing of his pray. If you pound Sycces, they will smell the sweeter: reason the Wood neuer so well, the Wine shall taste of the Caske: plant and translate the Crabbe tree, where, and whensoever it please you, and it will neuer beare sweet Apple, vnlesse you graft it by Art, which nothing toucheth Nature. Infinite and innumerable were the examples I could alleadge and declare to confirme the force of Nature,

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Nature, and confute these your vaine and false forgeries, were not the repetition of them needlesse; hauing shewed sufficient, or bootlesse, seeing those alleadged will not perswade you. And can you bee so vnnaturall, whom Dame Nature hath nourished and brought vp so many yeres, to repine as it were against Nature.

The similitude you rehearsed of the Waxe, argueth your waring and melting braine, and your example of the hote and hard yron, sheweth in you but colde and weake disposition. Doe you not knowe that which all men doe affirme and know, that blacke will take no other colour? That the stone Abesson being once made hote, will neuer after become colde? That fire cannot be forced downeward? That Nature will haue course after kinde? That euery thing will dispose it selfe according to Nature? Can the Ethiopian change or alter his skinne? or the Leopard his hiewe? Is it possible to gather Grapes of thornes, or Figges of Whistles, or cause any thing to striue against Nature?

But why goe I about to praise Nature, the which as yet was neuer any Impe so wicked and barbarous, any Turke so vile and brutish, any beast so dull and sencelesse, that could, or would, or durst dispraise, or contemne? Dooth not Cicero conclude and allow, that if wee follow and obey Nature, wee shall neuer erre? Dooth not Aristotle alleadg and confirme, that Nature frameth or maketh nothing in anie poynt rude, vaine, or vnperfect.

Nature was had in such estimation and admiration among the Heathen people, that shee was reputed for the onely Goddess in Heauen. If Nature then haue largelie and bountifullie indued mee with her gyfts, why daime you me so vntoward and gracelesse? If she haue dealt hardly with me, why extoll you so much my birth? If Nature beare no sway, why vse you this adulation? If Nature worke the effect, what booteth anie education? If Nature be of strength or force, what auaieth discipline or nurture? If of none, what helpeth Nature? But let these sayings passe, as knowne euidently, and graunted to bee



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true, which none can or may denie, vntlesse he be false, or that he be an enemy to humanitie.

As touching my residence and abiding heere in Naples, my youthlie affections, my sports and pleasures, my pastimes, my common dalliance, my delights, my resort & companie which daily vse to visite me, although to you they breed more sorowes and care, then solace and comfort, because of your crabbed age, yet to me they bring more comfort and ioy, the care and griefe, more blisse then bale, more happinesse then heauinesse, because of my youthfull gentlenesse. Either you would haue all men olde, as you are, or els you haue forgotten that you your selfe were young, or euer knewe young dayes: either in your youth, you were a verie vicious and vngodlie minded man, or now being aged, verie superstitious, and deuoute aboue measure.

But you no difference betwene the young flourishing Bay Tree, and the old withered Beech: No kinde of distinction betwixt the wayning and the wayning of the Moone, and betwixt the rising and setting of the Sunne: Doe you measure the hote assaults of youth, by the colde skirmishes of age: whose yeeres are subiect to more infirmities then our youth. We merry, you mellanchollie: we zealous in affections, you zealous in all your doings: you teastie for no cause, we hasty for no quarrell: you carefull, we carelesse: we bold, you fearefull: we in all points contrarie to you, and you in all poynts vnlke vs. Seeing therefore wee be repugnant each to the other in nature, would you haue vs alike in qualities: Would you haue one potion ministered to the burning feauer, and to the colde Palsie: One plaister to an olde issue, and a fresh wounde: One salve for all sores: One sauce for all meates: No, no, Eubulus, but I will yeeld to more, then either I am bound to graunt, or thou able to proue.

Suppose that which I will neuer beleue, that Naples is a cankered Stowe-house of all strife, a common Stewes for all strumpets, the sinck of shame, and the very Purse of all sinne: Shall it therefore follow of necessity, that all that are wooed of  
loue.

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loie, should be wedded to lust: Will you conclude as it were  
Ex consequenti, that whosoener arriveth here, shall be inticed  
to folly, and being inticed, of force shall be entangled: Ps. m,  
it is the disposition of the thought that altereth the nature of the  
thing.

The Sunne shineth vpon the dunghill, and is not corrup-  
ted, the Diamond lyeth in the fire and is not consumed: The  
Chrysalis toucheth the Toad, and is not poysoned: The Birdie  
Trochilus liueth in the mouth of the Crocodile, and is not spoy-  
led: a perfect wit is neuer bewitched with lechewesse, neyther  
entised with lasciuiousnesse.

Is it not common, that the Holme Tree springeth amidst  
the Beech? That the Iuie spreadeth vpon the hard Stones?  
That the soft feathered Wedde breaketh the hard Blade? If  
experience haue not taught you thys, you haue liued long and  
learned little: or if your moist braine haue forgotten the same,  
you haue learned much and profited nothing. But it may be  
that you measure my affections by your owne fancies, & know-  
ing your selfe eyther too simple to rase the siege by pollicie, or  
too weake to resist the assault by prowesse, you deeme me of as  
little wit as your selfe, or of lesse force: eyther of small capaci-  
tie, or of no courage. In my iudgement Fabulos, you shall as  
soone catch a Hare with a Taber, as you shall perswade youth  
with your aged and ouer-worne eloquence, to such senectitie of  
lyfe, which as yet there was neuer so toke in precepts so strict,  
neyther any in life so precise, but would rather allowe it in  
words, then follow it in works, rather talke of it then try it:  
Neyther were you such a saint in your youth, that abandoning  
all pleasures, all pastimes and delights, you would: whose ra-  
ther to sacrifice the first frutes of your life to vaine holines, then  
to youthly affections. But as for the stomack quaffed with vaine  
ties, all delicats seeme queasie, and as he that surfeitteth with  
wine, bleth after ward to allay with water: so these old huda-  
bles, hauing ouer-charged the gozges with fancies, acerbunt all  
honest recreation meere folly: and hauing taken a surfeit of de-  
light, seeme now to saour it with despyght.

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Seeing therefore it is labour lost for me to perswade you, and wind vainly wasted for you to exhort me, here I found you, and here I leave you, having neither bought nor sold with you, but changed ware for ware. If you have taken little pleasure in my reply, I am sure that by your counsaile I have reaped lesse profit.

They that use to steale Honnie, burne Hemlock to smoake the Bees from their Hives; and it may be, that to get some advantage of me, you have used these smoakie arguments, thinking thereby to smother me, with the conceit of strong imagination. But as the Camellion though he hath most guts, breathes least breath; or as the Elder tree, though hee be fullest of pith, is farthest from strength: so though your reasons seeme inwardly to your selfe some what substantiall, and your perswasions pithie in your owne conceit, yet being well weied without, they be shadowes without substance, and weakes without force.

The Bird Taurus, hath a great voice, but a small bodie, the Thunder a great clap, but yet a little stone: the emptie vessell giueth a greater sound then the full Barrell. I meane not to applie it, but looke into your selfe, and you shall certainly finde it: and thus I leave you seeking it, but were it not that my companie staid my comming, I woulde surely help you to looke it, but I am called hence by my acquaintance.

Euphues having thus ended his talke departed, leaving this olde Gentleman in a great quandarie: who perceiuing that he was more enclined to wantonnesse then to wisdom, with a deepe sigh, the teares trickling downe his cheekes, said: Seeing thou wilt not buy counsaile at the first hand good cheape, thou shalt buy repentance at the second hand at such unreasonable rate, that thou wilt curse thy hard penny worth, and banne thy hard hart. Ah Euphues, little dost thou know, that if thy wealth waile, thy wit will giue but small warmth, and if thy wit incline to wilfulnes, that thy wealth will doe thee small good. If the one had ben imploied to thurst, the other to learning, it had ben hard to conjecture whether thou shouldest haue bene

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bieñe moze fortunate by riches, or happy by wisdome, whether moze esteemed in the Common-weale for wealth to maintaine warre, or for counsell to conclude peace. But alas, why doe I pittie that in thee, which thou seemest to praise in thy selfe? And so saying, he immediatlie went to his owne house, heavily bewailing the young mans unhappines.

Heere you may behold Gentlemen, howe lewddie wit standeth in his owne light, how he deemeth no pennie good Siluer but his owne, preferring the blossome before the fruit, the budde before the floure, the greene blade before ripe care of cozne, his owne wit before all mens wisdome. Neither is that geason, seeing for the most part, it is proper to all those of sharpe capacitie, to esteeme of themselves as most proper: if one bee hard in conceiuing, they pronounce him a dolte: if giuen to studie, they proclaim him a dunce: if merrie, a iester: if sadde, a Saint: if full of words, a sot: if without speech, a Cypher. If one argue with them boldlie, then is hee impudent: if colddie, an innocent. If there be reasoning of Diuinitie, they crye, *Quæ supra nos, nihil ad nos*: if of humanitie, *Sententias loquimur carnifex*.

Heereof commeth such great familiaritie betwæne the ripest wits, when they shall see the disposition the one of the other, the sympathie of affections, and as it were but a paire of shares to goe betweene their natures: one flattereth another by his owne follie, and layeth cushions vnder the elbow of his fellow, when he seeth him take a nappe with fancie, and as their wit weakeeth them to vice, so it forgeth them some feate excuse to cloake their vanitie.

To much studie doth intoricate their bzaines, for (say they) although From the moze it is vled, the brighter it is, yet Siluer with much wearing doth wasse to nothing: though the Cammock the moze it is holued the better it is, yet the Bowe the moze it is bent and occupied, the weaker it wareth: though the Camomill the moze it is troden, and pressed down, the moze it spreadeth, yet the Violet the oftner it is handled and touched, the sooner it withereth and decaieeth. Besides this, a fine wit, a

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Sharpe sence, a quicke vnderstanding, is able to attaine to more in a moment or a verie little space, then a dull & blockish head in a month. The Sierh cutteth farre better and smoother then the Saw, the Ware yeldeth better and sooner to the Seale, then the Steele to the Stampe, the smooth and plaine Warch is easier to be carued then the knottie Bore. For neither is there anie thing but that hath his contraries.

Such is the Nature of those Peuiles, that thinke to haue learning without labour, and treasure without trauaile, either not vnderstanding, or els not remembryng, that the finest edge is made with the blunt Whetstone, and the fairest iewel fashioned with the hard hammer. I goe not about (Gentlemen) to inueigh against wit, for then I were witlesse, but franklie to confesse mine owne little wit. I haue euer thought so superstitiouslie of wit, that I feare I haue committed Idolatry against wisdom: and if Nature had dealt so beneficially with me, to haue giuen mee anie wit, I should haue bene readier in the defence of it to haue made an Apologie, then any way to turne to Apostacie. But this I note, that for the most part they stand so on their Pantuffles, that they be secure in perills, obstinate in their owne opinions, impatient of labor, apt to conceiue wzong, credulous to beloeue the worst, readie to shake of their olde acquaintance without cause, and to condemne them without colour: all which humors are by so much the more easier to bee purged, by how much the lesse they haue scattered the sinewes. But turne we againe to Euphues.

Euphues hauing sojourned by the space of two monthes in Naples, whether hee were moued by the curtesie of a young Gentleman named Philaurus, or inforced by destinie: whether his pregnant wit, or the pleasant conceits wrought the greater liking of the minde of Eubulus, I know not for certaintie. But Euphues shewed such entire loue towards him, that hee seemed to make small account of any others, determining to enter into such an inuolable league of friendship with him, as neyther time by pece-meals should impart, neither fancie vtterlie dissolve, nor any suspicion infringe.



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I haue read (saith he) and well I beleue it, that a friend is in prosperitie a pleasure, a solace in aduersitie, in greefe a comfort, in ioy a merrie companion, at all times another I, in all places the expresse image of mine owne person: insomuch, that I cannot tell whether the immortall Gods haue bestowed anie gift vpon mortall men, either moze able or moze necessary then friendship. Is there any thing in the worlde to bee repated (I will not say compared) to friendship: Can any treasure in this transitorie pilgrimage, be of moze value then a friend: In whose bosome thou maist sleepe secure without feare, whom thou maist make partner of all thy secrets without suspicion of fraude, and partaker of all thy misfortune without mistrust of flatering, who will account thy bale his bane, thy mishappe his miserie, the pricking of thy finger, the pearcing of his hart. But whether am I carried: Haue I not also learned, that one shold eate a bushell of salt with him whom he meaneth to make his friend: that tryall maketh trust: that there is faithood in friendship: and what then: Doth not the sympatbie of maners make the coniunction of minds: Is it not a by-word, Like will to like: Not so common as comendable it is, to see young Gentlemen choose them such friends, with whom they may seeme being absent to be present: being a sunder, to be conuersant: being dead, to be alieue. I will therefore haue Philautus to be my phere, and by so much the moze I make my selfe sure to haue Philautus, by howe much the moze I vewe in him the liuely image of Euphues. Although there be none so ignozant that doth not know, neither any so impudent, that will not confesse friendship to be the iewel of humaine ioy: yet whosoever shall see thys amitie grounded vpon a little affection, will soone coniecture, that it will be dissolued vpon a light occasion: as in the sequell of Euphues and Philautus you shall soone perceiue, whose hate loue quicklie became colde: For as the best Wine dooth make the sharpest Vinegar, so the deepest loue turneth to the deadliest hate. Who deserued the most blame in mine opinion is doubtfull, and so difficult, that I dare not presume to giue verditte. For loue being the cause for which so  
many

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many mischiefs haue bene attempted. I am not yet perswaded whether of them was most to be blamed, but certainly neyther of them was blamelesse.

I appeale to your iudgement Gentlemen, not that I thinke any of you of the like disposition, able to decide the question, but being of deeper discretion then my selfe, are moze fit to debate the quarrell. Though the discourse of their friendship and falling out be some-what long, yet being some-what strange, I hope the delightfullnesse of the one, will attenuate the tediousnesse of the other.

Euphues had continuall access to the place of Philaurus, and no little familiaritie with him, and finding him at conuenient leysure, in these short tearmes following, vnfolded his minde to him.

Gentleman and friend, the tryall I haue had of thy manners, cutteth off diuers tearmes which to another I would haue vsed in like manner. And sith a long discourse argueth folly, and delicate words incurre the suspicion of flatterie, I am determined to vse neither of them, knowing either of them to be of offence.elaying with my selfe the force of friendship by the effects, I studied ever since my first comming to Naples, to enter league with such a one, as might direct my steps being a stranger, and resemble my manners being a Scholler, the which good qualities, as I finde in you able to satisfie my desire, so I hope I shall finde a hart in you willing to accomplish my request. Which if I may obtaine, assure your selfe that Damon to his Pythias, Pylades to his Orelles, Tytus to his Gysippus, Theseus to his Pyrothous, Scipio to his Lælius, was neuer found moze faithfull, then Euphues will be to Philaurus.

Philaurus by how much the lesse he looked for this discourse, by so much the moze he liked it, for he saw all qualities both of body and minde in Euphues, vnto whom he replied as followeth.

Friend Euphues, (for so your talk warranteth me to tearme you) I dare neyther vse a long proesse, neither a louing speech, least unwittingly I should cause you to conuince mee of those things,

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things, which you haue already condemned. And verilie I am bold to presume vpon your curtesie, sith your owne selfe haue vsed so little curiositie: perswading my selfe, that my short answer will worke as great an effect in you, as your few wordes did in me. And seeing we resemble (as you say) each other in qualities, it cannot be that the one should differ from the other in curtesie: seeing the sincere affection of the minde cannot bee expessed by the mouth, and that no Art can vnfolde the entire loue of the hart, I am earnestly to beseech you not to measure the firmenesse of my faith, by the fewnesse of my wordes, but rather thinke, that the ouerflowing waues of good will, leaue no passage for manie wordes. Triall shall proue trust: here is my hand, my hart, my lands and my life at thy commaundement. Thou maist well perceiue that I did beleue thee, that so soone I did loue thee: and I hope thou wilt the rather loue me, in that I did beleue thee.

Either Euphues and Philautus stood in need of friendship, or were ordained to be friends, vpon so short warning to make so fine a conclusion, might seeme in mine opinion, if it continued, miraculous: if shaken off, ridiculous. But after many embracings and protestations one to another, they walkt to dinner, where they wanted neither meate, neither musicke, neither anie other pastime: and hauing banquetted, to digest their sweet confections, they daunced all that after-noon: they dined not onelie one boord, but one bedde, one booke, (if so be it they thought not one too manie.) Their friendship augmented euery day, insomuch that the one could not restraîne the companie of the other, one minute: all things went in common betweene them, which all men accounted commendable.

Philautus being a Towne-boyme Childe, both for his owne countenance, and the great countenance which his Father had while he liued, crept into credite with Don Fernando, one of the cheefe Gouvernours of the Cittie, who although hee had a courtlie crew of Gentlewomen sojourning in his Pallace, yet his Daughter, heire to his whole reuenges, stained the beautie of them all: whose modest bashfulnesse, caused the other to

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looke wanne for enuie: whose Lillie cheekes dyed with a Vermillion redde, made the rest blasse for shame. For as the finest Rubie staineth the colour of the rest that be in place, or as the brightnesse of the Sunne dimmeth the Spooke that shee cannot be discerned: so this gallant girle more faire then fortunate, and yet more fortunate then faithfull, eclipsed the beautie of them all, and changed their colours. Unto her had Philautus access, who wanne her by right of leue, and should haue woone her by right of Lawe, had not Euphues by strange descentie, broken the bands of marriage, and forbidden the banes of inmatrimonie.

It happened that Don Ferardo had occasion to goe to Venice, about certaine of his owne affaires, leauing his daughter the onely Steward of his household, who spared not to feast her friend Philautus, with all kindes of delights and delicacies, reseruing onely her honestie, as the chiefe stay of her honoz. Her Father being gone, shee sent for her friende to Supper, who came not as he was accustomed solitarie alone, but accompanied with his friend Euphues. The Gentlewoman, whether it were for nicenesse, or for niggardnesse of curtesie, gaue him such a cold welcome, that he repented that he was come.

Euphues though he knewe himselfe worthe euerie way to haue a good countenance, yet could hee not perceiue her willing anie way to lende him a friendly looke. Yet least he should seeme to want iestures, or to be dashed out of conceit with her coy countenance, he addrested him to a Gentlewoman called Liua, vnto whom he vttered these speeches.

Faire Lady, if it be the guise of Italy to welcome strangers with strangenesse, I must needes say the custome is strange, and the Country barbarous: if the manners of Ladies be to salute Gentlemen with coyntesse, then I am enforced to think the Women boide of curtesie to vse such welcome, and the men past shame that will come. But heereafter, I will either bring a skole on mine arme, for an vnbidden guest, or a Wizard on my face, for a shamelesse Gossippe. Where-vpon, Liua replied in this manner.

Sir,

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Sir, our Country is ciuill, and our Gentlewomen are courteous, but in Naples it is counted a less, at euery word to say, It faith you are welcome. As she was yet talking, Supper was sette on the boord: then Philaurus spake thus vnto Lucilla. Yet Gentlewomen, I was the bolder to bring my shadow with me (meaning Euphues) knowing that he should be the better welcome for my sake. Vnto whom the Gentlewoman replied: Sir, as I neuer when I saw you, thought that you came without your shadow, so now I cannot a little meruaile to see you so ouer-hotte, in bringing a new shadow with you. Euphues, though he perceiued her coy nip, seemed not to care for it, but taking her by the hand, said.

Faire Ladie, seeing the shade doth so often shield your beautie from the parching Sunne, I hope you will the better esteeme of the shadow: and by so much the lesse it ought to be offensive, by how much the lesse it is able to offend you, and by so much the more you ought to like it, by how much the more you vse to lie in it.

Well Gentleman, answered Lucilla, in arguing of the shadow, wee forgoe the substance: pleaseth it you therefore to sitte downe to Supper. And so they all sate downe: but Euphues sedde of one dish, which was before him, the beautie of Lucilla.

Where Euphues at the first sight was so kindled with desire, that almost he was like to burne to coales. Supper beeing ended, the order was in Naples, that the Gentlewomen would desire to heare some discourse, either concerning loue or learning. And although Philaurus was requested, yet hee posted it ouer to Euphues, whom he knew most fit for that purpose. Euphues being thus tyed to the stake by their importunate intreatie, began as followeth.

Hee that worst may, is alwaies inforced to hold the Candle, the weakest must still to the wall, where none will, the deuil himselfe must beare the Crosse. But were it not Gentlewomen, that your lusse standes for law, I would begetow so much leaue, as to resigne my office to one of you, whose experience in

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None hath made you learned, and whose learning hath made you so louelie: for me to intrate of the one being a novice, or to discourse of the other being a frewant: I may wel make you wearie, but neuer the wiser, and giue you occasion rather to laugh at my rashnesse, then to like of my reasons: yet I care the lesse to excuse my boldnes to you, who were the cause of my blindness. And sith I am at mine owne choise, either to talke of loue or of learning, I had rather for this time be dauned an vnthrift in reiecting profite, then a Stoicke in renouncing pleasure.

It hath bene a question often disputed, but neuer determined, whether the qualities of the minde, or the composition of the man, cause women most to like, or whether beautie or wit moue men most to loue. Certes, by howe much the more the minde is to be preferred before the body, by so much the graces of the one are to be preferred before the gyfts of the other, which if it be so, that the contemplation of the inward qualitie, ought to be respected more then the view of the inward beautie, then doubtlesse Women eyther doe or shoulde loue those best, whose vertue is best, not measuring the deformed man with the reformed minde.

The soule Loade hath a sayze stone in his heade: the fine Golde is founde in the filthie earth: the sweete kinnell lyeth in the harde shell: Vertue is harboured in the hart of him that most men esteeme misshape. Contrariwise, if we respect more the outward shape then the inward habite, good God, into how many mischiefes doe we fall: Into what blindness are we ledde: Doe we not commonly see, that in painted pots is hidden the deadliest payson: that in the greenest grasse is the greatest Serpent: In the clearest water the ugliest Loade: Doth not experience teach vs, that in the most curious Sepulcher, are inclosed rotten bones: That the Cypres tree beareth a faire lease, but no fruite: That the Estrich carrieth faire feathers, but ranck flesh: Wolfe frantike are those Louers, which are carried away with the gay glittering of the fine face: the beautie whereof is parched with the Sunnes blaze, and chapped with



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with the Winters blast: which is of so short continuance, that it fadeth befoze one perceiue it flourish: of so small profit, that it poysoneth those that possesse it: of so little balne with the wise, that they account it a delicate baite with a deable hooke: a sweete Panther with a deuouring paunch, a sower poyson in a silver pot.

Where I could enter into discourse of such fine Dames, as beeing in loue with their owne lookes, make such course account of their passionate Louers: for commonly, if they bee adorned with beautie, they be strait laced, and made so high in the insteppe, that they disdain them most that most desire the. It is a world to see the doating of their Louers, and they dealing with them, the reuealing of whose subtill traines would cause me to shedde teares, and you Gentlewomen, to shutt your modest eares. Pardon mee Gentlewomen, if I vnfold euery wile, and shew euery wrinkle of womens dispositiō. Two things doe they cause their seruants to bowe vnto them, secretie and soueraintie: the one to conceale theyr inticing sights, by the other, to assure themselues of their onelie service. Again, but hoe there: if I should haue waded anie farther, and sounded the depth of their deceit, I should either haue procured your displeasure, or incurred the suspicion of fraude: either armed you to practise the like subtiltie, or accused my selfe of periurie. But I meane not to offend your chaste mindes, with the rehearsall of their vncaste manners, whose eares I perceiue to glow, and harts to be groned, at that which I haue already vttered: not that amongst you there be anie such, but that in your seye there should be anie such.

Let not Gentlewomen therefore make too much of theyr painted sheath, let them not be so curious in their owne conceits, or so curiish to their loiall Louers. When the blacke Crows soote shall appeare in theyr eye, or the black Oxe tread on their foote, when their beautie shall be like the blasted Rose, their wealth wasted, their bodies wzorne, their faces wrinckled, their fingers crooked, who will like of them in their age, who loued none in their youth: If you will be cherished when you

## Euphues.

be olde, be courteous while you be young : if you looke for comfort in your hoarie haire, be not coy when you haue your golden locks : if you would bee embraced in the wanning of your brauerie, be not squeamish in the waning of your beautie : if you desire to be kept like the Rose when it hath lost his colour, smell sweet as the Rose doth in the bud : if you would bee tasted for old Wine, be in the mouth a pleasant Grape : so shal you be cherished for your curtesie, comforted for your honestie, embraced for your amitie : so shal yee be preferred with the sweete Rose, and drunken with the pleasant Wine.

Thus farre I am bold Gentlewomen, to counsell those that be coy, that they weane not the web of their owne woe, nor spin the thred of their owne thraldome by their owne overthwartnesse. And seeing we are euen in the bowels of loue, it shal not be amisse to examine whether man or woman be soonest allured, whether be most constant, the male or the female. And in this point I meane not to be mine owne carner, least I should seme eyther to pick a thanke with Men, or a quarrell with Women. If therefore it might stand with your pleasure (Mistres Lucilla) to giue your censure, I would take the contrary: for sure I am, though your iudgement be sound, yet affection will shadow it.

Lucilla, seeing this pretence, thought to take advantage of his large proffer, vnto whom she said. Gentleman, in mine opinion, Women are to be wonne with euerie winde, in whose sere, there is neither force to withstand the assaults of loue, neither constancie to remaine faithful. And because your discourse hath hetherto bredde delight, I am loth to hinder you in the sequel of your deuises. Euphues perceiuing himselfe to be taken napping, answered as followeth.

Mistres Lucilla, if you speake as you thinke, these Gentlewomen present haue little cause to thanke you, if you cause mee to commend Women, my tale will be accounted a mere trifle, and your words the plaine truth : yet knowing promise to be debt, I will pay it with performance. And I would the Gentlemen here present, were as readie to credit my prowe, as the Gentle-

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Gentlewomen are willing to heare their owne prayles: or I as able to ouercome, as Mistres Lucilla would be content to be querthworne. Whosoener the matter shall fall out, I am of the surer side: for if my reasons bee weake, then is our seze strong: if forcible, then is your iudgment feeble: if I find truth on my side, I hope I shall for my wages winne the good will of Women: if I want proofoe, then Gentlewomen of necessitie you must yeeld to men. But to the matter.

Touching the yeelding to loue, albeit their harts seeme tender, yet they harden them like the stone of Sicilia, the which, the more it is beaten, the harder it is: for being framed as it were of the perfection of men, they be free from all such cogitations as may any way prouoke them to uncleannesse, insomuch as they abhorre the light loue of youth, which is groundes vpon lust, and dissolued vpon euery light occasion. When they see the follie of men turne to furie, their delight to boasting, their affection to frensie, when they see them as it were pine in pleasure, and to waxe pale through their owne peniurty, they scut their seruice, their letters, their labours, their loues, their lines same to them so odious, that they harden their harts against such concupiscence, to the ende that they might conuert them from rashnes, to reason: from such lewde disposition, to honest discretion.

Hereof it commeth that men accuse women of crueltie, because they themselves want ciuilitie: they account them full of wiles, in not yeelding to their wickednesse: faithlesse, for resisting their filthines. But I had almost forgot my selfe, you shall pardon mee Mistres Lucilla for this time, if thus abruptlie I finish my discourse: it is neither for want of good will, or lacke of proofoe, but that I feele in my selfe such an alteration, that I can scarce vtter one word: Ah Euphues, Euphues. The Gentlewomen were strooke into such a quandarie with this sodaine change, that they all changed colour. But Euphues taking Philaenus by the hand, and giuing the Gentlewomen thanks for theyr patience and his repast, bad them all farewell, and went immediatly to their Chamber. But Lucilla who now began to rise

## Euphues.

trie in the flames of loue, all the companie being departed to their lodgings, entred into these tearmes and contrarieties.

Ah wretched wench Lucilla, how art thou perplexed: what a doubtfull sight dost thou see betwene faith and fancie, hope and feare, conscience and concupiscence? O my Euphues, little dost thou know the sodaine sorrow that I sustaine for thy sweet sake, whose wit hath bewitched me, whose rare qualities hath depriued mee of mine olde qualitie, whose curteous behaviour without curiositie, whose comlie feature without fauit, whose siled speech without fraude, hath wrapped mee in this misfortune. And canst thou Lucilla be so light of loue in forsaking Philaurus to lie to Euphues? Canst thou preferre a stranger before thy Countryman, a stranger before thy companion? Why, Euphues perhaps dost desire thy loue, but Philaurus hath deserved it. Why, Euphues feature is worthy as good as I, but Philaurus his sayth is worthy a better. I, but the latter loue is more feruent: I, but the first ought to be most faithfull. I, but Euphues hath greater perfection: I, but Philautus hath deeper affection. Ah fond wench, dost thou thinke Euphues will deeme thee constant to him, when thou hast bene vnconstant to his friend? Weneest thou that he wil haue no mistrust of thy faithfulnessse, when he hath had triall of thy sicklenes? Will he haue no doubt of thine honour, when thou thy selfe callest thine honestie in question? Yes, yes, Lucilla, well doth he know that the Glasse once crazed, will with the least clappe bee cracked: that the cloth which staineth with spilke, will soone loose his colour with Vinegar, that the Eagles wing will wast the feather, as wel of the Phoenix as of the Whelant: that she that hath bene faithlesse to one, will neuer be faithfull to any. But can Euphues conuince me of flatering, seeing for his sake I brake my fidelity. Can he condemne mee of disloyaltie, when he is the onlie cause of my disliking? May he iustly condemne mee of treacherie, who hath his testimonie as triall of my good wil? Dost not he remember, that the broken bone once sette together, is stronger then euer it was: That the greatest blot is taken off with the Romaine: That though the Spider poyson the Flie, she

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the cannot infect the Bee : What although I haue beene light to Philautus, I may be louellie to Euphues ? It is not my desire, but his deserts that moueth my minde to his choice : neither the want of the like good will in Philautus, but the lack of the like good qualities that remooueth my fancie from the one to the other.

For as the Bee that gathereth Honey out of the weede, when she espieth the faire flowre, flieth to the sweetest : or as the kind Spaniell though he hunt after Birds, yet forsakes them to retrieve the Partridge : or as we commonly feede on Base hungerlie at the first, yet seeing the Quail more daintie, change our diet. So I, although I loue Philautus for his good properties, yet seeing Euphues to excell him, I ought by nature to like him better. By so much the more therefore my change is to be excused, by how much the more my choice is excellent : and by so much the lesse I am to be condemned, by how much the more Euphues is to be commended. Is not the Diamond of more value then the Rubie, because he is of more vertue ? Is not the Emerauld preferred before the Saphire for his wonderfull property ? Is not Euphues more praise-worthy then Philautus, being more wittie ?

But sic Lucilla, why dost thou flatter thy selfe in thine own folly ? Canst thou saine Euphues thy friende, whom by thine owne words thou hast made thy foe ? Diddest not thou accuse Women of inconstancie ? Diddest not thou account thy selfe easie to be won ? Diddest not thou condemne them of weakenesse ? What sounder argument can hee haue against thee then thine owne answer ? What better prooffe then thine owne speech ? What greater trypall then thine owne talke ? If thou hast belied women, he will iudge thee vnkinde : if thou haue revealed the troth, he must needs thinke thee vnconstant : if he perceiue thee to be wonne with a Nut, he will imagine that thou wilt be lost with an Apple : if he find thee wanton before thou be wooed, he will gesse thou wilt be wauering when thou art wooed.

But suppose that Euphues loue thee, that Philautus leaue thee, will thy Father (thinkest thou) giue thee libertie to line

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## Euphues.

after thine owne lust? Will he esteeme him worthy to inherite his possessions, whom he accounteth unworthy to enioy thy person? Is it like that he will match thee in marriage with a stranger, with a Grecian, with a meane man? I, but what knoweth my Father whether he be wealthy, whether his reuenues be able to counteruaile my Fathers lands, whether his birth be noble, yea, or no? Can any one make doubt of his gentle blood that seeth his gentle conditions? Can his honour be called in question, whose honestie is so great? Is hee to bee thought thysiflesse, who in all qualities of the minde is peerlesse? No, no, the Tree is knowne by his fruite, the gold by the touch, the Sonne by his Sire. And as the soft Ware receineth whatsoeuer print be in the Seale, and sheweth no other impression: so the tender Babe being sealed with his Fathers gifts, representeth his image most liuely. But were I once certaine of Euphues his good will, I would not so superstitiously account of my Fathers ill will.

Time hath weaned mee from my Mothers teate, and age ridde me from my Fathers correction: when Chyldezen are in theyr swathe cloutes, then are they subiect to the whippe, and ought to be carefull of the rigour of their Parents. As for mee, seeing I am not fedde with their pappe, I am not to be ledde by theyr perswasions. Let my Father vse what speeches he list, I will follow mine owne lust. Lust Lucilla, what saist thou? No, no, mine owne loue I should haue said, for I am as farre from lust, as I am from reason, and as nere to loue as I am to folie, then sticke to thy determination, and shewe thy selfe what lone can doe, what loue dares do, what loue hath doone. Albe it I can no way quench the coales of desire with forgetfulnessse, yet will I rake them vp in the ashes of modestie. Seeing I dare not make knowne my loue, for maidenlie shamefastnesse, I will dissemble it till time I haue oportunitie. And I hope so to behaue my selfe, as Euphues shall thinke mee his owne, and Philaurus perswade himselfe I am none but his. But I would to God Euphues would repaire hether, that the sight of him might mittigate some part of my martir dome.



## Euphues.

Shee hauing thus discoursed with her selfe her stonie miseries, cast herselfe on the bed, and there let her lie, and returne we to Euphues, who was so caught in the ginne of follie, that he neither could comfort himselfe, nor durst aske counsell of his friend, suspecting that which indeede was true, that Philautus was copriuall with him, and cookmate with Lucilla. Amidst therefore these his extremities, betwaine hope and feare, he uttered these or the like speeches.

What is he Euphues, that knowing thy wilt and seeing thy folly, but will rather punish thy lewdnesse, then pittie thy heauinesse? Was there euer any so fickle, so soone to be allured, euer any so faithlesse, to deceiue his friend: euer any so foolish, to bathe himselfe in his owne misfortune? Too true it is, that as the Sea-crabbe swimmeth alwaies against the streame, so wit alwaies striueth against wisdom: And as the Bee is oftentimes hurt with his owne Honny, so is wit not sildome plagued with his owne conceit.

O ye Gods, haue ye ordained for euery malady a medicine, for euery soze a salue, for euery paine a plaister: leauing onelic loue remediless? Did ye deeme no man so mad to be entangled with desire, or thought yee them woorthy to be tormented that were so misled? Haue yee dealt moze fauourably with brute beasts then with reasonable creatures.

The filthy Sow when she is sicke eateth the Sea-crab and is immediately recured: The Tortoise hauing tasted the Wiper, sucketh Orizantum and is quickly reuiued: the Beare ready to pine, licketh by the Ants and is recovered: the Dogge hauing surfettted, to procure his vomit, eateth grasse and findeth remedie: the Hart beeing pearced with the Dart, runneth out of hande to the hearbe Dictanum, and is healed. And can men by no hearbe, by no Arte, by no way, procure a remedie for the impatient disease of loue? Ah well I perceiue that loue is not vnlike the Figge-tree, whose fruite is sweete, but the roote is moze bitter then the clawe of a Bitter: or like the Apple in Persia, whose blossome sauoureth like Honny, whose budde is moze sowre then Gall.

## Euphues.

But Impietie, & broad blasphemie against the heavens, wilt thou be so impudent Euphues, to accuse the Gods of iniquitie? No fond foole, no. Neither is it forbidden by the Gods to loue, by whose diuine providence we are permitted to live: neither doe we want remedies to cure our maladies, but reason to vse the meanes. But why goe I about to hinder thy course of loue, with the discourse of law? Hast thou not read Euphues, that he that loppeth the Vine, causeth it to spread fairer: that he that stoppeth the streame, causeth it to swell higher: that he that casteth water in the fire at the Smithes forge, maketh it to flame fiercer? Euen so hee that seeketh by counsaile to moderate his ouer-lashing affections, encreaseeth his owne misfortune.

Ah my Lucilla, would thou wert eyther lesse sayre, or I more fortunate, either I wiser, or thou milder: either I would I were out of this mad moode, or els I would we were both of one minde. But how should shee be perswaded of my loyaltie, that yet had neuer one simple prooffe of my loue? Will shee not rather imagine me to be intangled with her beautie, then with her vertue? What my fancie being so lewdlie chained at the first, wil be lightly chained at the last: that nothing violent can be permanent. Yes, yes, shee must needes coniecture so, although it be nothing so: for by howe much the more my affection commeth on the suddaine, by so much the lesse will she think it certaine. The ratling Thunderbolt hath but his clappe, the lightning but his flash, and as they both come in a moment, so doe they both end in a minute. I, but Euphues, hath shee not heard also that the dry Touchwood is kindled with Linie: that the greatest Pumphumpe groweth in one night? That the fire quickly burneth the flaxe: That loue easily entereth into the shape without resistance, and is harboured there without repentance.

If therefore the Gods haue endued her with as much bounty as beautie, if she hath no lesse wit then she hath comlineesse: certes she will neither conceiue sinisterly of my suddaine lute, neither be coy to receiue me into her seruice, neither suspect me  
of

## Euphues.

of lightnes in yelding so lightly, neither reiect me disdainfullie for louing so hastily : Shall I not then hazard my life to obtaine my loue : and deceiue Philautus to receiue Lucilla : Yes Euphues, where loue beareth sway, friendship can haue no shew : As Philautus brought me for his shadow the last Supper, so will I vse him for my shadowe till I gaine his Saint. And canst thou wretch be false to him that is faithfull to thee : Shall his curtesie be cause of thy crueltie : Wilt thou violate the league of fayth, to inherite the land of folly : Shall affection be of more force then friendship, loue then law, lust then loialty : Knowest thou not, that he that looseth his honestie, hath nothing els to loose.

Thus the cause is light, where reason taketh place : to lone and to liue well is not graunted to Iupiter, Who so is blinded with the Caule of beautie, discerneth no colour of honestie : Did not Giges cut Candaules a coat by his owne measure : Did not Paris, though he were a welcome guest to Menelaus, serue his Host a slippery pranke : If Philautus had loued Lucilla, he would neuer haue suffered Euphues to haue sene her. Is it not the pray that entiseth the Thersie to rise : Is it not the pleasant baite that causeth the fleetish Fish to bite : Is it not a by-worde amongst vs, that Gold maketh an honest man an ill man : Did Philautus account Euphues so simple to decipher beautie, or so superstitious, not to desire it : Did he deeme him a Saint in reiecting fancie, or a sottie in not discerning : Thought he him a Stoike that hee would not be moued, or a stocke that hee could not :

Well, well, seeing the wounde that bleedeth inwardlie, is most dangerous, that the fire kept close, burneth most furious, that the Duen dampned by baketh soonest, that sores hauing no vent, fester secretly, it is high time to vnfolde my secret loue to my secret friend. Let Philautus behaue himselfe neuer so craftily, he shall know that it must be a wilde House that shal breed in the Cats eare : and because I resemble him in wit, I meane a little to dissemble with him in wiles. But O my Lucilla, if thy hart be made of that stone which may be mollied onely with

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with blood, would I had sipped of the Riuer in Caria, which turneth those that drinke of it to stones. If thine eares bee anointed with the Oyle of Syria, that bereaueth hearing, would mine eyes had bene rubbed with the sirrop of the Cedar tree, which taketh alway sight. If Lucilla bee so proude to disdaine poore Euphues, would Euphues were so happy to deny Lucilla, or if Lucilla be so mortified to liue without loue, would Euphues were so fortunate to liue in hate. I, but my colde welcome fozetelleth my colde sute. I, but her priuie glaunces signifie some good fortune. Fie fond foole Euphues, why goest thou about to alleadge those things to cut off thy hope, which she perhaps would neuer haue found, or to comfort thy selfe with those reasons which she neuer meaneth to propose. Truly, it were no loue if it were certaine, and a smal conquest it is to ouer-throw those that neuer resisteth.

In battailes there ought to be a doubtfull fight, and a desperate end, in pleading, a difficult entrance, and a defused determination: in loue, a life without hope, & a death without feare. Fire commeth out of the hardest flint with the Steele: Oyle out of the dyest heat by the fire, loue out of the stoniest hart by sayth, by trust, by time. Had Tarquinius vsed his loue with colours of countenaunce, Lucrecia would eyther haue with some pittie answered his desire, or with some perswasion haue staied her death. It was the heate of his lust that made her haste to end her life, wherefoze Loue in either respect is not to be condemned, but he of rashnes, to attempt a Lady furiously, and she of rigour, to punish his folly in her owne flesh: A fact (in mine opinion) moze worthy the name of crueltie then chastitie, and fitter for a Monster in the Desarts, the a Patron of Rome. Penelope no lesse constant then she, yet moze wise, would be wearie to vniueare that in the night, she spun in the day, if Vlisses had not come home the soner. There is no woman Euphues but she will yeld in time, be not then dismayed; either with high looks or froward words.

Euphues hauing thus talked with himselfe, Philautus entered the Chamber, and finding him so woyme and wasted with  
 continuall

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continuall mourning, neyther ioying in his meate, noz reioy-  
cing in his friend, with waterie eyes vttered this speech.

Friende and fellowe, as I am not ignorant of thy present  
weakenes, so I am not priuie to the cause: and although I sus-  
pect many thinges, yet can I assure my selfe of no one thing.  
Wherefoze my good Euphues, for these doubts and dumps of  
mine, eyther remoue the cause, or reueale it. Thou hast he-  
therto found me a cheerefull companion in my mirth, and now  
shalt thou finde me as carefull with thee in thy moane. If alto-  
gether thou maist not be cured, yet maist thou be comforted. If  
there be any thing that eyther by my friends may be procured,  
or by my selfe attained, that may eyther heale thee in part, or  
helpe thee in all, I protest to thee by the name of a friend, that  
it shall rather be gotten with the losse of my body, then lost by  
getting a kingdom. Thou hast tryed me, therefore try me in thys  
one thing. I neuer yet failed, and nowe I will not faint. Be  
bold to speake and blush not: thy soze is not so angry but I can  
salue it, thy wound not so depe but I can search it: thy griefe  
not so great but I can ease it. If it be ripe, it shall be launced, if  
it be broken, it shall be tainted: be it neuer so desperate, it shall  
be cured. Rise therefore Euphues, and take hart at grasse, yow-  
ger thou shalt neuer be: plucke vp thy stomacke, if lone haue  
stunge thee, it shall not stike thee. Though thou be enamoured of  
some Lady, thou shalt not be inchaunted. They that begin to  
pine of a consumption, without delay preserue themselves vpon  
Cullisses: he that feleth his stomack inflamed with meate, co-  
leth it eftsouones with Conserues: delays breed danger, nothing  
so perillous as procrastination. Euphues hearing this comfort  
and friendly counsaile, dissembled his sorrowing hart with a  
smiling face, and answered him as followeth.

True it is Philaenus, that he which toucheth the Pettie ten-  
derly, is soonest stung, that the flie which plaieth in the fire is  
singed in the flame, that he that dallieth with women, is drawn  
to his woe. And as the Adamant draweth the heauy yron, & the  
Harp the fleet Dolphin, so beauty allureth the chaste minde to  
loue,

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loue, and the wisest wit to lust. The example whereof, I would  
 it were no lesse profitable, then the experience to me is like to be  
 perillous. The Vine watered with wine, is sone withered: the  
 blossome in the fattest ground is quickly blasted, the Goate the  
 fatter she is, the lesse fertile she is: yea, man the more witty he  
 is, the lesse happy he is. So it is Philautus, (for why should I  
 conceale it from thee of whom I am to take counsaile) that since  
 my last and first being with thee at the house of Ferardo, I haue  
 felt such a furious battaile in my body, as if it be not speedily re-  
 pressed by policy, it will carry my mind (the graund Captaine  
 in this fight) into endlesse captivity. Ah Liwia, Liwia, thy court-  
 ly grace without coineffe, thy blazing beauty without blemish,  
 thy courteous demeanour without curiosity, thy sweet speech sa-  
 noured with wit, thy comly mirth tempered with modesty, thy  
 chaste lookes, yet louely, thy sharp taunts, yet pleasant: haue gi-  
 uen me such a check, that sure I am at the next view of thy ver-  
 tues, I shall take thee mate, and taking if not of a palme, but of  
 a Prince, the losse is to be accounted the lesse. And though they  
 be commonly in great choller that receive the mate, yet would  
 I willingly take every minute ten mates, to enjoy Liwia for my  
 louing mate. Doubtlesse, if euer she herselfe haue been scotched  
 with the flame of desire, she wil be ready to quench y coals with  
 curtesie in another, if euer she haue beene attached of leue, she  
 will rescue him that is dzenched in desire: if euer she haue been  
 taken with the Feauer of fancie, shee will helpe his Ague, who  
 by a quoridian fitte is conuerted to phrensie: neither can there  
 be vnder so delicate a hiew lodged deceit, neither in so beautiful  
 a mold, a malicious mind. True it is, that the disposition of the  
 mind foloweth the composition of the body: how then can she be  
 in mind any way imperfect, who in body is perfect every way. I  
 know my successe will be good, but I know not how to haue ac-  
 cesse to my Goddesse, neither doe I want courage to discouer my  
 loue to my friend, but some colour to cloake my comming to the  
 house of Ferardo: for if they be in Naples as iealous as they be  
 in the other parts of Italy, then it becometh me to walk circum-  
 spectly, and to forge some cause for my often comming.



## Euphues

If therefore Philautus, thou canst set but this feather to mine arrowe, thou shalt see me shoot so nare, that thou wilt account me for a cunning Archer: And verily, if I had not loved thee well, I would haue swallowed mine owne sorrow in silence, knowing that in loue nothing is so dangerous, as to participate the meanes thereof to another; and that two may keepe counsaile if the one be away. I am therefore enforced perforce, to challenge that curtesie at thy hands, which earst thou didst promise with thy hart: the performance whereof, shall bind me to Philautus, and proue thee faithful to Euphues. Now if thy cunning be answerable to my good will, practise some pleasant conceit vpon thy poore patient, one Dram of Ouid; Art, some of Tibullis Drugs, one of Propertius Pills; which may cause me eyther to purge my newe disease; or recouer my hoped desire. But I feare me, where so strange a sicknesse is to be recured of so vnskillfull a Physitian, that eyther thou wilt be too bolde to practise, or my body too weake to purge. But seeing a desperate disease is to be committed to a desperate Doctor, I will follow thy counsaile, and become thy cure; desiring thee to be as wise in ministring thy Physicke, as I haue bene willing to put my lfe into thy hands.

Philaurus thinking all to be gold that glistered, and all to be Gospell that Euphues vttered, answered his forged glose, with this friendly close.

In that thou hast made me priuy to thy purpose, I will not conceale my practise: In that thou crauest my ayde, assure thy selfe, I will be the finger next thy thomb: in so much as thou shalt neuer repent thee of the one or the other: so perswade thy selfe, that thou shalt finde Philaurus during lfe, readie to comfort thee in thy misfortunes, and succour thee in thy necessitie. Concerning Luia, though she be faire, yet is she not so amiable as my Lucilla, whose Seruant I haue bene the tearme of thre yeares: but least comparisons shold seeme odious, chafle where both the parts be without comparison, I will omit that, and seeing that we had both rather be talking with them, that talking of them, we will immediatly go to them. And truly

ff.

Euphues,

## Euphues.

Euphues, I am not a little glad, that I shall haue thee not only a comfort in my life, but also a companion in my loue : as thou hast bene wise in thy choyse, so I hope thou wilt be fortunate in thy chaunce. Livia is a wench of more wit than beauty, Lucilla of more beauty then wit, both of more honesty, than honor, and yet both of such honour, as in all Naples there is not one in birth to be compared with any of them : howe much therefore haue we to reioyce in our choyse. Touching our access, be thou secure, I shall flap Ferardo in the mouth with some conceit, and fill his old head so full of new fables, that thou shalt rather be earnestly intreated to repaire to his house, than euill intreated to leaue it. As olde men are very suspicious to mistrust enery thing, so are they very credulous to beleue any thing, the blind man doth eate many a flye : yea, but sayde Euphues take heede my Philaurus that thou thy selfe swolloe not a Gudge, which word Philaurus did not marke, vntill he had almost digested it. But sayde Euphues, let vs goe deuoutly to the Shrine of our Saints, there to offer our deuotion : for my Bookes teach me, that such a wound must be healed where it was first hurt, and for this disease we will vse a common remedy, but yet comfortable. The eye that blinded thee, shall make thee see, the Scorpion that stung thee, shall heale thee, a sharpe soze hath a short cure, let vs goe : to the which Euphues consented willingly, smyling to himselfe, to see how he had brought Philaurus into a fooles Paradise.

Here you may see Gentlemen, the falsehood in fellowship, the fraude in friendship, the paynted sheath with the leaden Dagger, the faire words that make soles faine : but I will not trouble you with superfluous addition, vnto whom I feare me I haue ben tedious with the bare discourse of this Discorde.

Philaurus & Euphues repaired to the house of Ferardo, where they found Mistres Lucilla and Livia accompanied with other Gentlewomen, neyther beeing idle, nor well employed, but playing at Cardes. But when Lucilla beheld Euphues, she would scarce lie contayne her selfe from embracing him, had not womanly shamefastnesse, and Philaurus his presence, stayd

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ed her wisdom. Euphues on the other side was fallen into such a trance, that he had not the power either to succour himselfe, or salute the Gentlewomen. At the last Lucilla began as one that best might be bold, on this manner,

Gentleman, although your long absence gaue me occasion to think you disliked your last entertainment, yet your comming at the last, hath cut off my former suspicion, & by so much the more you are welcom, by how much the more you are wished for. But you Gentleman, (taking Euphues by the hand) were the rather wished for, for that your discourse being left vnperfect, caused vs all to long (as women are wont for things that like them) to haue an end therof. Unto whom Philautus replied as followeth.

Mistres Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modestie caused vs to pinch curtesie, who should first come: as for my friend, I thinke he was neuer wished for here so earnestly of any as of himselfe, whether it might be to renew his talk, or recant his sayings, I cannot tell. Euphues taking the tale out of Philautus mouth; answered. Mistres Lucilla, to recant verities were heresie, and to renew the prayles of womens flattery: the onely cause I wished my selfe here, was to giue thanks for so good entertainment, the which I could no waies deserue, and to breed a greater acquaintance if it might be to make amends. Lucilla inflamed with his presence, sayd: May Euphues you shall not escape so, for if my curtesie: as you say, were the cause of your comming, let it also be the occasion of the ending of your former discourse, other wise I shall think your proue naked, and you shall find my reward nothing. Euphues now as willing to obey, as she to command, addrest himselfe to a farther conclusion, who seeing all the Gentlewomen ready to giue him the hearing, proceeded as followeth. I haue not yet forgotten that my last talke with these Gentlewomen tended to their prayles, and therefore the ende must tie by the iust proue: other wise, I should set down Venus shadowe without the liuely substance.

As there is no one thing which can bee reckoned; eyther concerning loue or loyaltye, where Women doe not excell

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men; yet in seruencie about all others, they so far exceede, that men are lykely to meruaile at them, than to imitate them, and readier to laugh at their vertues, than imitate them. For as they be hard to be wonne, without tryall of great faith: so are they hard to be lost, without great cause of sicknesse. It is long before the cold water seeth, yet being once hot, it is long before it be cooled: It is long before Salt come to his saltnesse, but being once seasoned, it neuer loseth his saour.

I, for mine owne part am brought into a Paradise, by the only imagination of womens vertues: and were I perswaded, that all the diuels in hell were women, I would neuer liue deuoutly to inherit heauen: or that they were all Saints in heauen, I would liue more strictly, for feare of hell. What could Adam haue done in his Paradise before his fall, without a woman; Or how could he haue risen againe after his fall, without a woman? Artificers are wont in their last workes to excell themselves, yea, God when he had made all things, at the last made man as most perfect, thinking nothing could be framed more excellent, yet after him he created a woman, the expresse Image of eternitie, the lively picture of Nature, the only Steele glasse for man to beholde his infirmities, by comparing them with womens perfections. Are they not more gentle, more witty, more beautifull, than men? Are not men so bewitched with their qualities, that they become mad for loue; and women so wise, that they do detest lust.

I am entred into so large a field, that I shall sooner want time than prose, and so close you with varietie of Phrases, that I feare me I am like to infect women with pride, which yet they haue not, and men with spite, which yet I would not. For as the Horse if he know his owne strength, were no wayes to be bribed, or the Minion if his owne vertue, were neuer to be caught: so women, if they know what excellency were in them, I feare me men should neuer win them to their wils, or weane them from their mind.

Lucilla began to smile, saying: In faith Euphues, I would haue you stay there, for as the Sunne when she is at the highest,

## Euphues.

est, beginneth to goe downe : so when the prayles of women are at the best, if you leaue not, they will begin to faile . But Euphues (being rapt with the sight of his Saint) answered, no, no, Lucilla. But whilst he was yet speaking, Ferardo entered : whom they all dutifully welcommed home, who rounding Philautus in the eare, desired him to accompany him immediatlie without farther pausing, protesting that it should be as well for his pferment, as for his owne profit. Philautus consenting, Ferardo sayd vnto his daughter.

Lucilla, the vrgent affaires I haue in hand, will scarce suffer me to tarry with you one houre, yet my returne I hope will be so short, that my absence shall not breede thy sorrow : in the meane season, I commit all things into thy custodie, wishing thee to vse thy accustomed curtesie . And seeing I must take Philautus with me, I will be so bold to craue you Gentleman (his friend) to supply his roome, desiring you to take this hasty warning, for a harty welcome, and so to spend this time of mine absence in honest mirth. And thus I leaue you.

Philautus knewe well the cause of his sodaine departure, which was, to redeme certaine Lands that were mortgaged in his fathers time, to the vse of Ferardo, who on that condition, had befoze time promised him his daughter in marriage . But returne we to Euphues.

Euphues was surprisid with such incredible ioy at this strange euent, that he had almost sounded, for seeing his cozinaill to be departed, and Ferardo to giue him so friendly entertainment, doubted not in time to get the good will of Lucilla. Whom finding in place conuenient without company, with a bold courage and comly lecture, he began to assay her in this sort.

Gentlewoman, my acquaintance being so little, I am afraid my credit will be lesse, for that they commonly are soonest belaued that are best beloued, and they liked best, whom we haue knowne longest, neuerthelesse, the noble mind suspecteth no guile without cause, neyther condemneth any without prooffe : hauing therefore notice of your heroicall hart, I am the better perswaded of my good hap . So it is Lucilla, that comming to

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Naples but to fetch fire, as the by-word is, not to make my place of abode, I haue found such flames, that I can neither quench them with the water of fræ will, neyther cole them with wise dome. For as the Pop, the pole being neuer so high, groweth to the ende, or as the dry Birch kindled at the root, neuer leaueth untill it come to the top: or as one drop of poyson dispearseth it selfe into euery vaine: so affection hauing caught holde of my heart, and the sparks of loue kindled my lyuer, will sodainlie, though secretly, flame by into my head, and spread it selfe into euery sinnew. It is your beauty (pardon my abrupt boldnesse) Lady, that hath taken euery part of me prisoner, and brought me vnto this deepe distresse: but seeing women when one prayseth them for their deserts, deme that he flattereth them to obtaine his desire, I am hère present to yeld my selfe to such tryall, as your curtesie in this behalfe shall require. Yet will you commonly obiect this to such as serue you, and aske to winne your good will, that hot loue is sone cold: that the Hauin though it burne bright, is but a blaze: that scalding water if it stand a while, turneth almost to Ice: that Pepper, though it be hot in the month, is cold in the malwe: that the faith of men, though it frie in their words, it freezeth in their works: which things (Lucilla) albeit they be sufficient to reprove the lightnesse of some one, yet can they not conuince euery one of lewdnesse: neyther ought the constancie of all, to be brought in question thorow the subtiltie of a fewe. For although the Worme entereth almost into euery wood, yet he eateth not the Cedar tree. Though the stone Cyndrus at euery thunders clap, roule from the hill, yet the pure flæke-stone mounteth at the noise: though the rust fret the hardest Steele, yet doth it not eate into the Emerauld: though Polypus change his hie, yet the Salamander keepeth his colour: though Proteus transforme himselfe in euery shape, yet Pigmalion retaineth his old forme: though Aeneas were too sickle to Dido, yet Troylus was too faithfull to Cressida: though others seme counterfaite in their deedes, yet Lucilla perswade your selfe, that Euphues will be alwaies currant in his dealings. But as the true gold is tried by the touch,

and



## Euphues.

and the pure flint by the stroke of the yron : so the loyall heart of the faithfull louer , is knowne by the triall of his Lady : of the which triall (Lucilla) if you shall account Euphues worthy, assure your selfe he will be as ready to offer himselfe a Sacrifice for your sweet sake, as your selfe shall be willing to imploy him in your seruice . Neither doth he desire to be trusted any way, vntill he shall be tried euery way : neither doth he craue credit at the first, but a good countenance , till time his desire shall be made manifest by his deserts. Thus not blinded by light affection, but dazled with your rare perfection, and boldned by your exceeding curtesie : I haue vnfolded mine entire loue, desiring you, hauing so good leasure, to giue so friendly answer, as I may receiue comfort, and you commendation. Lucilla, although she were content to heare this desired discourse, yet did she seime to be somewhat displeased. And truly I know not whether it be peculiar to that sex to dissemble with those whom they most desire, or whether by craft they haue learned outwardly to loath that, which inwardly they most loue : yet wisely did she cast this in her head, that if she should yeld at the first assault, he would thinke her a light huswife : if she should reient him scornfully, a very baggage : minding therfore yf he should neither take hold of her promise, neither unkindnes of her precisenesse, she fed him indifferently with hope & dispaire, reason and affection, life and death. Yet in the end arguing wittily vpon certaine questions, they fell to such agreement, as poore Philautus would not haue agreed vnto, if he had been present, yet alwaies keeping her body undefiled. And thus she replied.

Gentleman, as you may suspect mee of idlenesse, in giuing eare to your talke , so may you conuince mee of lightnesse in aunswering such toyes : certes as you haue made mine eares glow at the rehearsall of your loue, so haue you gauled my hart with the remembrance of your follie . Though you came to Naples as a stranger, yet were you welcome to my fathers house as a friend : And can you then so much transgresse the bonds of honoꝝ (I will not say of honestie) as to sollicite a sute moze sharp to me then death : I haue hitherto God be thanked,  
lyued.

## Euphues.

lyued without suspicion of lewdnesse, and shall I now incurre the danger of sensuall liberty: What hope can you haue to obtaine my loue, seeing yet I could neuer affoord you a good looke: Doe you therefore thinke me easily inticed to the bent of your bowe, because I was easily entreated to listen to your late discourse: Or seeing me (as finely you glose) to excell all other in beauty, did ye deeme that I could exceed all other in beastlines: But yet I am not angry Euphues, but in an agony: For who is she that will fret or faine with one that loueth her, if this loue to delude mee, be not dissembled. It is that which causeth me most to feare, not that my beauty is vnknowne to my selfe, but that commonly we poore wenchies are deluded throught light belæse, and ye men are naturally enclined craftily to leade your life. When the fowle preacheth, the Cæse perrish. The Crocodile shroudeth greatest treason vnder most pittifull teares: in a kissing mouth, there lyeth a gauling mind. You haue made so large a profer of your seruice, and so faire promises of fidelitie, that were I not ouer charie of mine honesty, you would inueigle me to shake hands with chastity. But certes I will either lead a Virgins lyfe in earth, (though I lead Apes in hell) or else follow the rather than thy gifts: yet am I neither so precise to refuse thy profer, neyther so penitish to disdaine thy good will: so excellent alwaies are the gifts which are made acceptable by the vertue of the gyuer. I did at the first enterance discern the loue, but yet dissemble it. Thy wanton glaunces, thy scalding sighs, thy louing signes, caused me to blush for shame, and looke wan for feare, least they should be perceiued of any. These subtil shifts, these painted practises (if it were to be woime) would soone weane me from the treat of Vesta, to the toyes of Venus. Besides this, thy comly grace, thy rare qualities, thy exquisite perfection, were able to moue a mind halfe mortified to transgresse the bands of maydenly modesty. But God sheld Lucilla, that thou shouldst be so carelesse of thine honour, as to commit the state therof to a strainger. Learne thou by me Euphues, to despise those things that be amiable, to forgoe delightfull practises, belæue me it is pittie to abstaine from pleasure.

Thou

## Euphues.

Thou art not the first that hath solicited this suite; but the first that goeth about to seduce me, neither discernest thou more then other, but darrest more then any; neither hast thou more Art to discover thy meaning; but more hart to open thy mind. But thou preferrest me befoze thy lands, thy lyvings, thy life: thou offerest thy selfe a sacrifice for my securitie, thou proferest me the whole and onely soueraintie of thy seruice. Truly I were very cruell and hard harted if I should not loue thee: hard harted albeit I am not; but truly loue thee I cannot; wherein I doubt thee to be my Louer.

Moreover, I haue not bene vsed to the Court of Cupide, wherein ther be more sights the there be Wares in Arthon, then Bees in Hybla, then Starres in heauen. Besides this, the common people here in Naples, are not onely both very suspitious of other mens matters and manners, but also very iealous ower other mens chyldren and maydens, eyther therefore dissemble thy fancie, or desist from thy folly.

But why shouldst thou desist from the one, seeing thou canst cunningly dissemble the other. My father is now gone to Venice, and as I am vncertaine of his returne, so am I not prync to the cause of his trauell: But yet he is so from hence, that he seeth me in his absence. Knowest thou not Euphues, that Kings haue long armes, and Kulers large reachers? Neither let this comfort thee, that at his departure he deputed thee in Philaurus place. Although my fate causeth him to misse my loyalty, yet my faith enforseth him to giue me this libertie: though he be suspitious of my faire hiew, yet is he secure of my firme honesty.

But alas! Euphues, what truth can there be found in a traailer: what trust in a stranger? whose words and bodie both watch but for a wind, whose seete are ever setting, whose faith plighted on the shoze is turned to periary, when they hoist saile. Who more traiterous to Phillis then Demophon? yet hee a traailer. Who more pertured to Dido then Aeneas? and he a stranger: both these Quenes, both they Calistiffes. Who more false to Ariadne then Theseus? yet he a Sailer. Who more fickle to Medea then Iason? yet he a starter: both these daugh-

## Euphues.

But yet I am not so senselesse, altogether to reiect your seruice: which if I were certainly assured to procure of a simple mind, it should not receiue so simple a reward. And what greater triall shall I haue of thy simplicitie and truth, then thine owne request, which desireth a triall, I, but in the coldest flint there is hot fire, the Bee that hath honney in her mouth, hath a sting in her taile: the Tree that beareth the sweetest fruit, hath a sower sap: yea, the words of men, though they seeme smooth as Oyle, yet their harts are as crooked as the skake of Iuie, I would not Euphues that thou shouldst condemne me of rigour, in that I seek to asswage thy folly by reason: but take this by the way, that although as yet I am disposed to like of none, yet whensoever I shall loue any, I will not forget thee: in the mean season, account me thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandarie, and as it were a cold shauering, to heare this newe kind of kindnesse: such sweet meat, such sower sauce, such faire words, such faint promises: such hot loue, such cold desire: such certaine hope, such sodaine change: and stood like one that had looked on Medusas head, and so had been turned into a stone.

Lucilla, seeing him in this pittifull sight, and fearing hee would take stand if the Cure were not cast out, tooke him by the hand, and wising him softly, with a smyling countenance began thus to comfort him.

He thinks Euphues changing so your colour vpon the sodaine, you will some change your coppy: is your mind on your meat: a penny for your thought.

Mistres (quoth he) if you would buy all my thoughts at that price, I should neuer be weary of thinking, but seeing it is so deare, reade it and take it for nothing.

It seemes to mee (said she) that you are in some brown studie what colours you might best weare for your Ladie.

Indeepe Lucilla, you leuell the wolvie at my thought, by the aime of your owne imagination, for you haue given vnto mee a true Louers knot, wrought of changeable Silke, and you deeme, that I am deuising how I might haue my colours changeable  
allo,

## Euphues.

also, that they might agree: But let this with such toys and deuises passe, if it please you to commaund mee any seruice, I am here ready to attend your pleasure. So seruice Euphues, but that you keepe silence vntill I haue vttered my mind: and secrecie when I haue vnsolded my meaning. If I should offend in the one I were too bold, if in the other too beakly.

Well then Euphues (sayde she) so it is, that for the hope that I conceiue of thy loyaltie, and the happy successe that is like to ensue of this our loue, I am content to yeld thee the place in my heart which thou desirest and deseruest aboue all other, which consent in me, if it may any wayes breed thy contentation, sure I am, that it will euery way worke my comfort. But as eyther thou tenderest mine honour or thine owne safety, vse such secrecie in this matter, that my Father haue no inkling hereof, before I haue framed his mind fit for our purpose. And though women haue small force to ouercome men by reason, yet haue they fortune to vndermind them by pollicy. The soft drops of raine pearce the hard Parble, many strokes overthrow the tallest Oake, a silly woman in time, may make such a breach in a mans heart, as her teares may enter without resistance: then doubt not, but I will so vndermind mine olde Father, as quickly I will introy my new friend. Tully Philautus, was liked for fashion sake, but neuer loued for fancy sake: and this I vow by the faith of a Virgine, and by the loue I beare thee (for greater hands to confirme my vow I haue not) that my Father shall sooner martir me in the fire, then marry me to Philautus.

So, no, Euphues, thou onely hast wonne me by loue, and shalt onely weare me by law, I force not Philautus his furie, so I may haue Euphues his friendship. Neither will I prefer his possessions before thy person, neyther esteeme better of his lands then of thy loue. Ferardo, shall sooner disherite me of my patrimony, then dishonour me in breaking my promise.

It is not his great Spanys, but thy good manners, that shall make my marriage. In token of which my sincere affection, I gine thee my hand in pawne, and my hart for ruer to be thy Lucilla. Vnto whom Euphues answered in this manner.

## Euphues.

lers to great Princes, both they unfaithfull of their promises, As it then like that Euphues will be faithfull to Lucilla, being in Naples but a sojourner: I haue not yet forgotten the innetiue, (I cannot otherwise terme it) which thou madest against beauty saying: it was a deceitfull baite with a deadly hooke, and a sweet poyson in a painted pot. Canst thou then be so vnwise to swallow the bait which will breed the bane? To will the drink that will expire thy date? To desire the wight that will worke the death? But it may be that with the Scorpion thou canst feed on the earth, or with the Quaille & Kobuck, be sat with poyson: or with beauty live in all banery. I feare mee thou hast the same Continens about thee which is named of the contrary, that though thou pretend faith in thy words, thou deuisest fraud in thy hart: and though thou seeme to prefer loue, thou art inflamed with lust. And what so; that? Though thou haue eaten the seeds of Racket which breed incontinency, yet haue I chesed the leafe Cresse, which maintaineth modesty.

Though thou beare in thy bosome the hearbe Araxa, most noysome to virginity, yet haue I the stone that groweth in the mount Imolus, the upholder of chastity. You may Gentlemen account me for a cold Prophet, thus hastie to diuine of your disposition: pardon me Euphues, if in loue I cast beyond the Spone, which bringeth vs women to endlesse moane. Although I my selfe were neuer burnt whereby I should dread the fire, yet the scorching of others in the flames of fancie, warneth me to beware: Though as yet I neuer tried any faichlesse, whereby I should be fearfull, yet haue I read of manie that haue bene periured, which causeth me to be carefull: though I am able to conuince none by proofe, yet am I enforced to suspect one byon probabilities. Alasse, we silly soules which haue neither wit to decipher the wiles of men, nor wisdomme to dissemble our affection, neit her craft to traine in young Louers, neither courage to withstand their encounters, neither discretion to discern their doubling, neither hard harts to reiect their complaints: we I say, are sone enticed, being by nature simple, & easily intangled, being apt to receiue the impression of loue. But alasse it is both  
common



## Euphues.

common and lamentable, to behold simplicitie intrapped in subtiltie, & those that haue most might to be infected with most mallice. The Spider weaueth the fine web to hang the Flie, the Wolfe weareth a faire face to deuoure the Lambe, the Perlin striketh at the Partridge, the Eagle snappeth at the Flie: men are alwaies laying baits for women; which are the weaker vessels: but as yet I could neuer heare man by such snares to entrap man: For true it is y men themselves haue by vse obserued, that it must be a hard winter when one Wolfe eateth another.

I haue reade, that the Bull being tyed to the Fig-tree, loseth his strength, that the whole heard of Deere stand at the gaze if they smell a sweet Apple: that the Dolphin by the sound of Musick, is brought to the Shoare. And then no meruaile it is, that if the fierce Bull be tamed with the Fig-tree, if that women being as weake as Sheepe, be ouercome with a Figge: if the wild Deere be caught with an Apple, that the tame Damsell is wonne with a blossome: if the fleet Dolphin be allured with harmony, that women be entangled with the melodie of mens speech, faire promises, and solemne protestations. But folly it were for me to marke their mischiefes, Sith I am neither able, neither they willing to amend their manners: it becommeth me rather to shewe what our sexe should doe, then to open what yours doth.

And seeing I cannot by reason restraine your importunate sute, I will by rigour done on my selfe, cause you to restraine the meanes. I would to God Ferardo were in this point like to Lylander, which would not suffer his daughters to weare gorgeous apparrell, saying it would rather make them common then comly, I would it were in Naples a Lawe, which was a custome in Egypt, that women should alwaies goe bare-footed, to the intent they might keep themselves alwaies at home, that they shold be euer like to the Snail, which hath euer his house on his head. I meane so to mortifie my selfe, that in steade of Silkes, I will weare sackcloth: for Wches and Bracelets, Beere and Caddis: for the Lute, vse the Distaffe: for the Pen, the Peedle: for Louers Sonets, Davids Psalmes.

## Euphues.

But yet I am not so fencelesse, altogether to resist your seruice: which if I were certainly assured to procure of a simple mind, it should not receive so simple a reward. And what greater triall shall I haue of thy simplicitie and truth, then thine owne request, which desireth a triall, I, but in the coldest flint there is hot fire, the Bee that hath honney in her mouth, hath a sting in her taile: the Tree that beareth the sweetest fruit, hath a sower sap: yea, the words of men, though they seeme smooth as Oyle, yet their harts are as crooked as the stalke of Iuie, I would not Euphues that thou shouldest condemne me of rigour, in that I seeke to asswage thy folly by reason: but take this by the way, that although as yet I am disposed to like of none, yet whensoever I shall loue any, I will not forget thee: in the mean season, account me thy friend, for thy foe I will neuer be.

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## Euphues.

also, that they might agree: But let this with such toys and deuises passe, if it please you to commaund mee any seruice, I am here ready to attend your pleasure. So seruice Euphues, but that you keepe silence vntill I haue vttered my mind: and secrecie when I haue vnsolded my meaning. If I should offend in the one I were too bold, if in the other too beakly.

Well then Euphues (sayde she) so it is, that for the hope that I conceiue of thy loyaltie, and the happy successe that is like to ensue of this our loue, I am content to yeld thee the place in my heart which thou desirest and deseruest aboute all other, which consent in me, if it may any wayes breed thy contentation, sure I am, that it will euery way worke my comfort. But as eyther thou tenderest mine honour or thine owne safety, vse such secrecie in this matter, that my Father haue no inkling hereof, befoze I haue framed his mind fit for our purpose. And though women haue small force to ouercome men by reason, yet haue they fortune to vndermind them by pollicy. The soft drops of raine pearce the hard Parble, many strokes ouerthrow the tallest Oake, a silly woman in time, may make such a breach in a mans heart, as her teares may enter without resistance: then doubt not, but I will so vndermind mine olde Father, as quickly I will inioy my new friend. Lush Philautus, was liked for fashion sake, but neuer loued for fancy sake: and this I vow by the faith of a Virgine, and by the loue I beare thee (for greater bands to confirme my vow I haue not) that my Father shall sooner martir me in the fire, then marry me to Philautus.

So, no, Euphues, thou onely hast wonne me by loue, and shalt onely weare me by law, I force not Philautus his surie, so I may haue Euphues his friendship. Neither will I prefer his possessions befoze thy person, neyther esteeme better of his lands then of thy loue. Ferardo, shall sooner disherite me of my patrimony, then dishonour me in breaking my promise.

It is not his great Rapors, but thy good manners, that shall make my marriage. In token of which my sincere affection, I giue thee my hand in pawne, and my hart for euer to be thy Lucilla. Vnto whom Euphues answered in this manner.

## Euphues.

If my tongue were able to utter the ioyes that my hart hath conceived, I feare me though I be well beloued, yet I should hardly be beloued. (Ah my Lucilla, how much am I bound to thee which preferrest mine vnworthines, before thy Fathers wrath: my happines, before thine owne misfortune; my loue, before thine owne life? Who might I excell thee in curtesie, whom no mortall creature can exceede in constancie? I find it now for a settled truth, which earst I accounted for a vaine talk, that the purple die will neuer stain, that the pure Ciuet will neuer lose his sauoz, that the greene Laurell will neuer change colour, that beautie can neuer be blotted with discurtisie. As touching secrecie in this behalfe, assure your selfe, that I will not so much as tell it to my selfe. Commaund Euphues to run, to ride, to vndertake any exploit be it neuer so dangerous, to hazard himselfe in any enterprize be it neuer so desperate. As they were thus pleasantlie conferring the one with the other, Liuia (whom Euphues made his scale) entered into the Parlor, vnto whom Lucilla spake in these termes.

Dost thou not laugh Liuia, to see my ghostlie Father keepe me here so long at shift? Trulie (answered Liuia) we thinke that you smile at some pleasant shift, eyther he is slowe in enquiring of your faults, or you slacke in answering his questions: and thus being supper time, they all sat downe, Lucilla well pleased, no man better content then Euphues, who after his repast, hauing no oportunitie to confer with his Loue, had small lust to continue with the Gentlewomen any longer, seeing therefore he could frame no means to worke his delight, he coynd an excuse to hasten his departure, promising the next morning to trouble them againe, as a guest more bold then welcome, although indeed he thought himselfe to be better welcome, in saying that he would come. But as Ferardo went in post, so he returned in hast, hauing concluded with Philautus, that the marriage should immediatly be consummated, which wrought such a content in Philautus, that he was almost in an extasie, throghe the extremity of his passions: such is the falnes and force of pleasure, that there is nothing so dangerous, as the fruition, yet knowing

## Euphues.

knowing that belates bying dangers, although he nothing doubted of Lucilla, whom he loued, yet feared he the sicklenes of old men, which is alwaies to be mistrusted. He byged therfore Ferrardo to breake with his daughter, who being willing to haue the match made, was content incontinentlie to procure the meanes: finding therfore his daughter at leysure, and hauing knowledge of her former loue, spake to her as foloweth.

Dare Daughter, as thou hast long time liued a maiden, so now thou must learne to be a Mother, and as I haue ben carefull to bying thee by a Virgine, so am I now desirous to make thee a wife. Neither ought I in this matter to be any perswasions, for that Maidens comonly now a daies are no sooner boyne, but they begin to byde it, neither to offer any great portions, for that thou knowest thou shalt inherit all my possessions. Mine only care hath been hitherto, to match thee with such a one, as should be of good wealth, able to maintaine thee: of great worship, able to compare with thee in birth: of honest conditions, to deserve thy loue, & an Italian boyn, to enioy my lands. At the last, I haue found one answerable to my desire, a gentleman of great reuenues, of a noble progeny, of honest behauiour, of comely personage, boyn & brought vp in Naples, Philautus (thy friend as I gesse) thy husband Lucilla, if thou like it: neither canst thou dislike him, who wanteth nothing that should cause thy liking, neither hath any thing that should breed thy loathing.

And surely I reioyce the more, that thou shalt be linked to him in marriage, whom thou hast loued as I heare bearing a Mayden, neither can there any iarres kindle betwene them, where the minds be so vnited, neither any iealousie arise, where loue hath so long been settled. Therfore Lucilla, to the end the desire of either of you may now be accomplished to the delight of you both, I am here come to finish the contract by giuing hands, which you haue already begun betwene your selues in toyning of hearts, that as God doth witnesse the one by your consciences, so the world may testifie the other by your conuersations. And therfore Lucilla, make such answer to my request, as may like me, and satisfie thy friend.

Lucilla.

## Euphues.

Lucilla abashed with this sadaine speech of her Father, yet boldened by the love of her friend, with a comely bashfulnesse, answered him in this manner.

Reuerend Sir, the sweetnesse that I haue found in the undefiled state of Virginitie, causeth me to loath the sower sauce which is mixed with Matrimony, and the quiet life which I haue tried being a Mayden, maketh me to thin the cares that are alwaies incident to a Mother, neyther am I so wedded to the world, that I should be moued with great possessions, neyther so bewitched with wantonnesse, that I should be enticed with any mans proposition, neither if I were so disposed, would I be so proud, to desire one of noble Progenie, or so precise, to chuse one onely in mine owne Countrey: for that commonly these things happen alwaies to the contrary. Doe we not see the Noble to match with the base, the rich with the poore, the Italian ostentines with the Portugale? As lone knoweth no lawes, so it regardeth no conditions: as the Louer maketh no pause where he liketh, so he maketh no conscience of these idle ceremonies. In that Philautus is the man that threatneth such kindnesse at my hands, and such curtesie at yours, that he should account me his wife befoze he woe me, certaine hee is like to make his reckoning twice, because he reckoneth without his Hostesse. And in this Philautus would eyther she woe himselfe of great wisdom to perswade, or me of great lightnesse to be allured: although the Load-stone draweth iron, yet it cannot moue gold: though the Net gather vp the strawe, yet can it not take vp the pure Steele. Although Philautus thinke himselfe of vertue sufficient to win his Louer, yet shall he not obtaine Lucilla. I cannot but smile to heare that a marriage should be solemnized, where neuer was any mention of a Ring, and that the woiing should be a day after the wedding. Certes if when I looked merrily on Philautus he daunted it in the way of marriage, or if seeing me disposed to iest, he tooke me in good earnest: then sure he might gather some presumption of my loue, but no promise. But me think, it is good reason, that I should be at mine owne Bydall, and not giuen in the Church befoze



## Euphues.

before I knowe the Bridegrome. Therefore dare Father, in mine opinion, as there can be no bargain, where both be not agreed, neither any Indentures sealed, where the one will not consent; so can there be no contract, where both be not content: no Wanes asked lawfully, where one of the parties forbiddeth them: no marriage made, where no match was meant. But I will hereafter frame my selfe to be coy; seeing I am claimed for a wife because I haue bene courteous: and giue my selfe to melancholly, seeing I am accounted wonne, in that I haue ben merry. And if euery Gentleman be made of the mettall that Philautus is, then I feare I shall be challenged of as many as I haue vsed to company with, and be a common wife to all those that haue commonly resorted hither. My dutie therefore euer reserved, I heere on my knees forswear Philautus for my husband, although I accept him for my friend, and seeing I shall hardly be induc'd euer to match with any, I beseech you, if by your fatherly loue I shall be compelled, that I may match with such a one, as both I may loue, and you may like.

Ferardo being a graue and wise Gentleman, although he were thoroughly angrie, yet he dissimble his fury, to the ende that he might by craft discouer her fancie, and whispering Philautus in his eare (who stood as though he had a flea in his eare,) desired him to keepe silence, untill he had undermined her by subtiltie, which Philautus hauing graunted, Ferardo began to lift his daughter with this device.

Lucilla, thy colour sheweth thee to be in a choller, and thy hot words bewray thy heauie wyath: but be patient, seeing all my talke was onely to trie thee: I am neither so vnnaturall to wett thee against thine owne will, neither so malicious to wed thee to any against thine owne liking: for well I know what iarres, what iealousie, what strife, what stormes ensue, where the match is made rather by compulsion of the Parents, then by the consent of the parties: neither doe I like thee the lesse, in that thou likest Philautus so little, neither can Philautus loue thee the lesse, in that thou louest thy selfe so well, wishing thee rather to stand to thy chance, then to the choice of any other.

## Euphues.

But this grieueth me most, that thou art almost bowed to the vaine order of the Vestall virgins, despising, or at the least not desiring the sacred bonds of Juno her bed. If thy Mother had been of that mind when she was a maiden, thou haddest not now been borne to be of this mind to be a Virgine. Wale with thy selfe, what slender profit they bring to the Common wealth, what slight pleasure to themselves, what great grieve to their parents, which ioy most in their off-spring, and desire most to inioy the noble and blessed name of Grandfather. Thou knowest that the tallest Ash is cut downe for fuel, for it beareth no fruite: that the Cowe that giues no milke, is brought to the slaughter: that the Drone that gathereth no honney is contented: that the woman that maketh her selfe barren by not marrying, is accounted among the Grecian Ladies worse then a carrion, as Homere reporteth.

Therefore Lucilla, if thou haue any care to be a comfort to my hoarie haire, or a commoditie to the common weale, frame thy selfe to y<sup>e</sup> honourable estate of Patrimony, which was sanctified in Paradiſe, allowed of the Patriarchs, hallowed of the old Prophets, and commended of all persons. If thou like any, be not ashamed to tell it me, which onely am to exhort thee, yea, and as much as in me lyeth, to commaund thee to loue one. If he be base, thy blood shall make him noble: If beggerly, thy goods shall make him wealthy: If a Stranger, thy freedom shall enfranchise him: If he be young, he is the more fitter to be thy Where: If he be olde, the lyker to thine aged Father. For I had rather thou shouldst leade a life to thine owne lyking in earth, then to thy great torments leade Ayes in hell. Be bolde therefore to make me partner of thy desire, which will be partaker of thy disease: yea, and a furtherer of thy delights; as far as either my friends, or my lands, or my life will stretch.

Lucilla perceiuing the drift of the old For her Father, wayed with her selfe what was best to be done: at the last, not waying her Fathers ill will, but encouraged by loue, shapd him an answer, which pleased Fernando but a little, and pinched Philaurus on the persons side, on this manner.

Dare

## Euphues.

Dære Father Ferardo, although I be the bait you lay to catch  
 me, yet I am content to swallow the hook, neither are you more  
 desirous to take me napping, then I willing to confesse my mean-  
 ing. So it is, that loue hath as well inueigled me as others,  
 which make it as strange as I. Neither do I loue him so mean-  
 lie, that I should be ashamed of his name; neither is his perso-  
 nage so meane, that I should loue him shamefully: it is Euphues  
 that lately arrived here at Naples, that hath battered the bul-  
 warke, of my breast, and shall shortly enter as conquerour into  
 my bosome. What his wealth is, I neither know it, nor way it:  
 what his wit is, all Naples doth know it, and wonder at it: nei-  
 ther haue I been curious to enquire of his Progenitours, for that  
 I knowe so noble a mind could take no originall but from a no-  
 ble man: for as no Bird can looke against the Sunne, but those  
 that be bred of the Eagle, neither any Hawke soare so high as  
 the brood of the Hobby, so no wight can haue such excellent qua-  
 lities, except he descend of a noble race, neither be of so high ca-  
 pacitie, vlesse he be of a high progeny. And I hope Philautus  
 will not be my foe, seeing I haue chosen his dære friend, neither  
 you Father be displeased, in that Philautus is displaced. You  
 neede not muse that I should so sodainlie be entangled: Loue  
 giues no reason of choyce, neyther will it suffer any repulse.  
 Myrrha was enamoured of her naturall Father, Biblis of her  
 Brother, Phædra of her Sonne in law. If nature can no way  
 resist the furie of affection, how should it be staied by wisdom?  
 Ferardo interrupting her in the middle of her discourse, although  
 he were moued with inward grudge, yet he wisely repressed his  
 anger, knowing that sharpe words would but sharpen her fro-  
 ward will, and thus answered her briefly.

Lucilla, as I am not presently to grant my good will, so mean  
 I not to reprehend thy choice, yet wisdom willet me to pause,  
 untill I haue called (what may happen) to my remembrance,  
 and warneth thee to be circumspect, least thy rash conceit bring  
 a sharp repentance. As for you Philautus, I would not haue you  
 despair, seeing that a woman doth oftentimes change her de-  
 sire. Unto whom, Philautus in few words made answer.

## Euphues.

Certainly Ferardo, I take the lesse grieve, in that I see her so greedy after Euphues, and by so much the more I am content to leaue my sute, by how much the more she seemeth to disdain my seruice: but as for hope, because I would not by any means fast one dramme thereof, I will abiure all places of her abode, and loath her companie, whose countenance I haue so much loued: as for Euphues, and there staying his speech, he slang out of the doores, and repaying to his lodging, vttered these wordes,

Ah most dissembling wretch Euphues, A counterfaite companion, couldest thou vnder the shew of a steadfast friend, cloake the mallice of a mortall foe: Under the coulour of simplicitie, shroude the Image of deceite: As thy Liuia, turned vnto my Lucilla: thy loue, to my Louer: thy deuotion to my Saint: Is this the curtesie of Athens, the cauelling of Schollers, the craft of Grecians: Couldest thou not remember Philaurus, that Greece is neuer without some wylie Visses, neuer void of some Synon, neuer to feike of some deceitfull Gifter: Is it not commonly sayd of Grecians, that craft commeth to them by kind, that they learne to deceiue in their cradle: Why then did his pretended curtesie, bewitch thee with such credulity: Shall my god will be the cause of his ill will: Because I was content to be his friend, thought he me meete to be made his foale: I see nowe that as the fish Scolopidus in the flood Araris, at the waring of the spone, is as white as the diuyn Snowe, and at the wayning, as black as the burnt coale: so Euphues, which at the first encreasing of our familiarity was very zealous, is now at the last cast become most faithlesse.

But why rather exclaime I not against Lucilla, whose wanton looks, caused Euphues to violate his plighted faith: Ah wretched wench, canst thou be so light of loue, as to chaunge with euery wind: So vnconstant, as to pferre a new Louer before an old friend: Ah well I wot, that a new Womans sheweth cleane, and a new garment maketh thee leaue off the olde, though it be sitter, and newe Wine causeth thee to forsake the olde, though it be better: much lyke to the men in the Island

Scyrum,

## Euphues.

Seyrum, who pull vp the old trees when they see the young begin to spring, and not vnlike vnto the widow of Lesbos, which changed all her olde gold for new glasse : Haue I serued thee these yeares faithfully, and am I serued so unkindly : Shall the fruite of my desire be turned to disdain : But vnlesse Euphues had inueigled thee, thou hadst yet bene constant : yea, but if Euphues had not seene thee willing to be wonne, he would neuer haue wooed thee : but had not Euphues enticed thee with faire words, thou wouldest neuer haue loued him : but hadst not thou giuen him faire looks, he would neuer haue liked thee : I, but Euphues gaue the onset : I, but Lucilla gaue the occasion : I, but Euphues first bzake his mind : I, but Lucilla first betozled her meaning. Tush, why goe I about to excuse any of them, seeing I haue iust cause to accuse them both. Neyther ought I to dispute which of them hath profered me the greatest villanie, sith that eyther of them hath committed periuurie. Yet although they haue found mee dull in perceiuing thez falsehoode, they shall not finde mee slacke in reuenging thez follie. As for Lucilla, seeing I meane altogether to forget her, I meane also to forgiue her, least in seeking meanes to be reuenged, mine olde desire to be reuiued.

Philautus hauing thus discoursed with himselfe, began to write to Euphues as followeth.

**A**lthough hetherto Euphues I haue shined thee in my hart as a trustie friend, I will shun thee hereafter as a trothlesse foe : and although I cannot see in thee lesse witte then I was wont, yet doe I finde lesse honestie. I perceiue at the last (although being deceiued it be too late) that Huske, though it be sweet in the smell, is sower in the snacke : that the leafe of the Cedar tree, though it be faire to be seene, yet the drop depriueth sight : that friendship, though it be plighted by shaking of the hand, yet it is shaken off by fraud of the hart. But thou hast not much to boast of, for as thou hast wonne a sickle Lady, so hast thou lost a faithfull friend. How canst thou be secure of her constancie, when thou hast had such triall of her lightnesse : How

## Euphues.

canst thou assure thy selfe that she will be faithfull to thee, which hath bene faithlesse to me? Ah Euphues, let not thy credulity be an occasion for thee hereafter to practise the lyke crueltie. Remember this, that yet there hath neuer bene any faithlesse to his friend, that hath not also bene fruitlesse to his God. But I way the trecherie the lesse, in that it cometh from a Grecian, in whom is no truth. Though I be too weake to waistle for a reuenge, yet God, who permitteth no guile to be guiltlesse, will shortly requite this iniurie: though Philautus haue no policie to vndermine thee, yet thine owne practises shall be sufficient to ouerthrow thee.

Couldst thou Euphues for the loue of a fruitlesse pleasure, violate the league of faithfull friendship? Widdst thou way more the enticing looks of a lewd Wenche, then the entire loue of a loyall friend? If thou widdst determine with thy selfe at the first to be false, why widdst thou sweare to be true? If to be true, why art thou false? If thou wast minded both fallie and fozgedlie to deceine me, why widdst thou flatter and dissemble with me at the first? If to loue me, why dost thou lynch at the last? If the arched bands of amitie did delight thee, why dost thou bzeake them? If they dislike thee, why dost thou prayse them? Dost thou not know that a perfect friend should be like the Glasse-worme, which shyneth most bright in the darke, or like the pure Frankensence, which smelleth most sweet when it is in the fire: or at the least, not vnlike to the damaske Rose, which is sweeter in the Still, then on the stalk? But thou Euphues, dost rather resemble the Swallow, which in the Summer craepeth vnder the eues of euery house, and in the Winter leaueth nothing but dirt behind her: or the Humble Bee, which hauing sucked Honey out of the faire flower both leaue it, and loath it: or the Spider which in the finest web both hang the fairest flie: Dost thou think Euphues, that thy craft in betraying me, shall any whit coole my courage in reuenging thy villanie: or that a Gentleman of Naples, will put vp such an iniurie at the hands of a Scholler? And if I doo, it is not for want of courage to maintaine my iust quarell, but of will, which thinketh  
scorne



## Euphues.

troine to get so vaine a conquest. I know that Menelaus for his ten yeeres war, endured ten yeeres woe, that after all his strife he wan but a strumpet, that for all his trauaile, he reduced (I cannot say reclaimed) but a stragler: which was as much, in my iudgment, as to strine for a broken Glasse, which is good for nothing: I wish thee rather Menelaus care, the my selfe his conquest, that thou being deluded by Lucilla, maiest rather knowe what it is to be deceined, then I hauing conquered thee, should proue what it were to bring back a dissembler.

Seeing therfore there can no greater reuenge light vpon thee, then that as thou hast reaped where another hath sowne, so another may thyselfe that which thou hast reaped: I will pray that thou maiest be measured vnto with the like measure that thou hast meaten vnto others: that is, as thou hast thought it no conscience to betray me, so others may deeme it no dishonesty to deceiue thee: that as Lucilla made it a light matter to forsweare her old friend Philautus, so she may make it a mocke to forsake her newe Where Euphues. Which if it come to passe, as it is like by my compasse, the shalt thou see the troubles, & feele the tormentes which thou hast already thowne into the hartes & eyes of others. Thus hoping shortly to see thee as hopelesse, as my selfe is haplesse, I wish my wish were as effectually ended, as it is hartlie looked for. And so I leaue thee.

Thine once  
Philautus.

Philautus dispatching a messenger with this Letter speddilie to Euphues, went into the fieldes to walke there, eyther to digest his choller, or chetue vpon his melancholly. But Euphues hauing reade the contentes, was well content, setting his talke at naught, and answered his tauntes in these geybing tearmes.

I Remember Philautus, howe valiantlie Ajax hoasted in the seats of armes, yet Vlisses bare away the armour: & it may be, that though thou crake of thine owne courage, thou maist easilie

## Euphues.

caslie lose the conquest. Doeſt thou thinke Euphues such a da-  
ward, that he is not able to withstand thy courage, or such a dul-  
lard that he cannot deserue thy craft. Alasse good soule, it fareth  
with thee as with the Henne, which when the Buttocke hath  
caught her chicken, beginneth to cackle, and thou hauing lost  
thy Louer, beginnest to prattle. Thus Philautus, I am in this  
point of Euripides his mind, who thinks it lawfull for the desire  
of a kingdome to transgresse the bounds of honestie, and for the  
loue of a Lady, to violafe and bzeake the bonds of amitie.

The friendship betweene man and man, as it is common,  
so it is of course: betweene man and woman, as it is sildome,  
so is it sincere, the one proceedeth of the similitude of manners,  
the other of the sinceritie of the hart: if thou haddest learned  
the first part of hauking, thou wouldest haue learned to haue  
held fast, or the first note of Descant, thou wouldest haue kept  
thy Sol. Fa, to thy selfe.

But thou canst blame me no more of folly, in leauing thee to  
loue Lucilla: then thou maist reprove him of foolishnesse, that  
hauing a Sparrowe in his hand, letteth her goe to catch the  
Whesant, or him of vnskillfulnesse that seeth the Heron, leaueth  
to leuell his shot at the Stockdove: or the woman of cornesse,  
that hauing a dead Rose in her bosome, sheweth it away to ga-  
ther the fresh Violet. Loue knoweth no lawes: Did not Iupiter  
trans-foyme himselfe into the shape of Amphytrio, to embrace  
Alcmena: Into the forme of a Swan, to enioy Leda: Into a  
Bull, to beguile Io: Into a showre of gold, to win Danae: Did  
not Neptune change himselfe into a Heyser, a Ram, a Flood,  
a Dolphin, onely for the loue of those he lusted after: Did not  
Appollo conuert himselfe into a Shepheard, into a Bird, into a  
Lyon, for the desire hee had to heale his disease: If the Gods  
thought no scoyne to become Beasts to obtaine their best be-  
loved, shall Euphues be so nice in changing his coppie to gaine  
his Lady? No, no, he that cannot dissemble in loue, is not wor-  
thie to liue. I am of this mind, that both might and mallice,  
deceit and trecherie, all perjury, any impietie may lawfully be  
committed in loue, which is lawlesse.

## Euphues

In that thou arguest Lucilla, of lightnesse, thy will hangs in the light of the world. Dost thou not knowe that the weak stomache if it be cloyed with one diet, doth soonest surfet? That the Clownes Garlick cannot ease the Courtiers disease so well as the pure Triacle, that surfet and deare bought is good for Ladies? That Euphues, being a more daintie manuell then Philaenus, ought better to be accepted? Truly Philaenus, set thy hart at rest, for thy hap willethe thee to giue ouer all hope, both of my friendship, and her love: as for reuenge, thou art not so able to lend a blow, as I to ward it, neither more venturous to challenge the combat, then I valiant to aunswere the quarrell. As Lucilla was caught by fraude, so shall she be kept by force: and as thou wast too simple to espie my craft, so I thinke thou wilt be too weak to withstand my ronaage: if thy reuenge stand onely vpon thy will, thou shalt neuer liue to see my wee, or to haue thy will, and so farewell.

Euphues.

This Letter being dispatched, Euphues sent it, and Philaenus read it, who disdaining those proud termes, disdained also to answere them, being ready to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo, because he was at home, longed soe to see Lucilla, which now opportunitie offered vnto him, Ferardo being gone againe to Venice with Philaenus: but in his absence one Curio a Gentleman of Naples, of little wealth and lesse wit, haunted Lucilla her companie, and so inchaunted her, that Euphues was also cast off with Philaenus, which thing being unknown to Euphues, caused him the sooner to make his repaire to the presence of his Lady, whom hee finding in her mules, began pleasantly in this manner.

Mistresse Lucilla, although my long absence might breed your iust anger, (for that Lovers desire nothing so much as often meeting) yet I hope my presence will dissolve your chollar (for that Lovers are soon pleased, when of their wishes they be fullie possessed.) My absence is the rather to be excused, in that

## Euphues.

your Father hath bene alwayes at home; whose riches seemed to threaten my ill fortune, and my presence at this present the better to be accepted, in that I haue made such speedie repaie to your presence. Unto whom Lucilla answered with this glicke.

Lucilla Euphues you haue mist the cushion; for I was neither angrie with your long absence, nor yet am I well pleased at your presence, the one gaue me rather a good hope hereafter neuer to see you; the other giueth mee a greater occasion to abhorre you.

Euphues beeing nipped on the head, with a pale countenance, as though his soule had forsaken his bodie, replied as followeth.

If this sodaine change Lucilla proceeded of anie defect of mine, I am here not ouelie to answer the fault, but also to make amendes for my fault: if of anie new motion or mind to forsake your new friend, I am rather to lament your inconstancie then to reuenge it: but I hope that such hote loue cannot be so soone colde, neither such swift rewarded with such sodaine forgetfulness.

Lucilla not ashamed to confesse her follie, answered him with this frump.

Sir, whether your desertes or my desire haue wrought this change, it will boote you little to know; neither do I craue amends, neither feare a reuenge: as for seruent loue, you know there is no fire so hot, but it is quenched with water, neither affection so strong, but it is weakened with reason, let this suffice thee, that thou knowest I care not for thee.

Indeepe (sayd Euphues) to knowe the cause of your alteration would boote me little, seeing the effect taketh such force. I haue heard that women either loue entirely, or hate deadly; and seeing you haue put mee out of doubt of the one, I must needs perswade my selfe of the other.

This change will cause Philautus to laugh me to scorn, and doubt the lightnesse in turning so often. Such was the hope that I conceiued of thy constancie, that I spared not in all places

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places to blaze thy loyaltie, but now my rash conceit will please me a liar, and thee a light huswife.

Say (sayd Lucilla) now shalt thou not laugh Philaenus to scorn, seeing you haue drunke both of one cup: in miserie Euphues, it is great comfort to haue a companion. I doubt not but that you will both conspire against me to worke some mischief, although I nothing feare your mallice: whosoever accounteth thee a liar for praising me; may also denie you a leacher for being enamoured of me: and whosoever iudgeth me light in forsaking of you, may thinke thee as lewd in louing of me: for thou that thoughtest it lawfull to deceiue thy friend, must take no scorn to be deceiued of thy foe.

When I perceiue Lucilla (sayd he) that I was made thy scale, and Philaenus thy laughing stocke: whose friendshipps (I must confesse indeede) I haue refused to obtaine thy fauour: and sithens another hath wonne that we both haue lost. I am content for my part, neyther ought I to be grieved, seeing thou art fickle.

Certes Euphues (said Lucilla) you spend your wind in wast, for your welcome is but small, and your chere is like to be lesse, fancie giueth no reason of her change, neyther will be controlled for anie choyce: this is therfore to warne you, that from henceforth you neuer sollicite this sute, neyther offer any way your seruice: I haue chosen one (I must needs confesse) neyther to be compared to Philaenus in wealth, nor to thee in wit, neyther in birth to the worst of you both: I thinke God gaue it mee for a iust plague in renouncing Philaenus and choosing thee, and sithens I am an ensample to all women of lightnesse, I am like also to be a myrrour to all them of unhappinesse, which ill lucke I must take, by so much the more patientlie, by how much the more I acknowledge my selfe to haue deserved it worthilie.

Well Lucilla, (answered Euphues) this cause breedeth my sorrowe the more, in that it is so sodaine, and by so much the more I lament it, by howe much the lesse I looked not for it. In that my welcome is so colde, and my chere so simple, it

## Euphues

nothing toucheth me, seeing your surie is so hotte, and my misfortune so great, that I am neither willing to receive it, nor you to bestow it. If tract of time, or want of triall, had caused this Detamorphosis, my griefe had bene more tollerable, and your fleeing more excusable; but coming in a moment, undeserued, unlooked for, unthought of, it increaseth my sorrowe, and thy shame.

Euphues (quoth she) you make a long Haruest for a little Come, and angle for the fish that is already caught. Curio, yea, Curio is he that hath my loue at his pleasure; and shall also have my life at his commaundment; and although you deeme him unworthie to enjoy that, which earst you accounted no wight woorthie to iunbrace, yet seeing I esteeme him more worth then any, hee is to be reputed as chiefe. The Wolfe chooseth him for her make, that hath or doth indure most treuall for her sake. Venus was content to take the black Smith with his potuelt foote. Cornelia here in Naples, disdaind not to loue a rude Miller.

As for changing, did not Helen the pearle of Greece, the Country woman, first take Menelaus, then Theseus, and last of all Paris? If hunte Wastes giue vs ensamples, that those are most to be lyked, of whom wee are best beloued, or if the Princesse of beautie Venus, and her heires, Helen and Cornelia, shew that our affection standeth on our free will, then am I rather to be excused then accused. Therefore good Euphues be as merrie as you may be, for time may so turne, that once againe you may be.

Say Lucilla (sayd he) my Haruest shall cease, seeing others haue reaped my coine: as for angling for the fish that is already caught, that were but mere follie. But in my mind if you be a fish, you are eyther an Eels, which as soone as one hath hold on her taile, will slip out of his hand, or else a Pennew, which will be nibbling at euery baite, but neuer biting: but what fish soeuer you be, you haue made both me and Philaurus to swallow a Gudgeon.

If Curio be the person, I would neither wish thee a greater plague,



plague, nor him a deadlier payson. I for my part thinke him worthe of thee, and thou unworthe of him, for although he be in bodie defoynded, in mind foolish, an Innocent bozne, a begger by misfortune, yet doth he deserue a better then thy selfe, whose corrupt manners hath stayned thy heavenly biew, whose light behauiour hath dimmed the lights of thy beautie, whose inconstant mind hath betrayed the innocencie of so manie a Gentleman. And in that you bring in the example of a Beast to confirme your folly, you shew therein your beastly disposition, which is readie to follow such beaastlines. But Venus played false, and what for that? Seeing her lightnesse serued for an example, I would wish thou mightest trie her punishment for a reward that being openly taken in an yron net, all the world might iudge whether thou be fish or flesh, and certes in my mind no angle will hold thee, it must be a net.

Cornelia loued a Piller, and thou a miser, can her follie excuse thy fault? Helen of Greece, my Countrey woman bozne, but thine by prostitution, changed and rechanged at her pleasure, I graunt. Shall the lewennesse of others animate thee in thy lightnesse? Why then doest thou not haunt the Stues, because Lais frequented them? Why doest thou not loue a Ball, seeing Palsphae loued one? Why art thou not enamoured of thy Father, knowing that Myrrha was so incensed? These are set downe that we biewing their incontinencie, should doe the like impudencie, not follow the like excesse, neither can they excuse thee of any inconstancie. Perrie I will bee as I may, but if I may hereafter as thou meanest, I will not, and therefore farewell Lucilla, the most inconstant that euer was nursed in Naples, farewell Naples, the most surfed Towne in all Italy, and women all farewell.

Euphues hauing thus giuen her his last farewell, yet being solitarie, began afresh to recount his sorrow in this manner.

Ah Euphues, into what misfortune art thou brought? In what sodaine miserie art thou wrapped? It is like to fare with thee as with the Eagle, which dieth neither for age, nor with sicknesse, but with famine: for although thy stomach hunger,

## Euphues.

yet thy hart will not suffer thee to eate. And why shouldst thou torment thy selfe for one, in whom is neither faith nor seruencie : O counterfait loue of women, Oh inconstant Deye. I haue lost Philautus, I haue lost Lucilla : I haue lost that which I shall hardly find againe, a faithfull friend. Ah foolish Euphues, why didst thou leaue Athens the nurse of wise dome, to inhabit Naples the nourisher of wantonnesse. Had it not ben better for thee to haue eaten salt with the Philosophers in Greece, then Sugar with the Courtiers of Italy ? But behold the course of youth, which alwaies inclineth to pleasure, I forsooke mine old companions to search for new friends : I reiected the graue and fatherlie counsaile of Eubulus, to follow the brainicke humour of mine owne will. I addicted my selfe wholly to the seruice of women, to spend my life in the laps of Ladies, my lands in maintenance of bzauerie, my wit in the vanities of idle Sonnets. I had thought that women had ben as we men, that is, true, faithfull, zealous, and constant : but I perceiue they be rather wooe vnto men by their fallshood, iealousie, and inconstancie. I was halfe perswaded, that they were made of the perfection of man, and would be comforters, but now I see they haue tasted of the infection of the Serpent, and will be cozrasiuers.

The Physitian saith, it is dangerous to minister Physicke vnto the Patient that hath a cold stomack and a hot liuer, least in giuing warmth to the one, he enflame the other : so verily it is hard to deale with a woman, whose words seme seruent, whose hart is coniealed into hard Ice, least trusting their outward talke, he be betrayed with their inward trecherie. I will to Athens, there to tolle my booke, no more in Naples to liue with faire looks. I will so frame my selfe, as all youth hereafter shall rather reioyce to see my amendment, then be animated to follow my former life. Philosophy, Physicke, Diuinitie, shall be my study. O the hidden secrets of Nature, the expresse Image of all vertues, the equall ballance of iustice, the medicines to heale all diseases, how they begin to delight me. The Axiomae of Aristotle, the Maxims of Iustinian, the Aphorismes of Galen, haue sodainly made such a breach into my mind,

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mind, that I seeme onely to desire them; which do onely earst  
 detest them. If wit be employed to the honest study of learning,  
 what thing so precious as wit? If in the idle trade of loue, what  
 thing moze pestilent then wit? The proofe of late hath bene  
 verified in mee, whom Nature hath indued with a little wit,  
 which I haue abused with an obstinat will: most true it is, that  
 the thing the better it is, the greater is the abuse, and that there  
 is nothing, but through the malice of man, may be abused. Doth  
 not the fire (an Element so necessarie, that without it man can  
 not liue) as well burne the house, as burne in the house, if it be  
 abused? Doth not Triacle as well poison as helpe, if it be ta-  
 ken out of time? Doth not Wine, if it be immoderately taken,  
 kill the stomacke, enflame the liver, mischiefe the drunken? Doth  
 not Physick destroy if it be not well tempered? Doth not Lawe  
 accuse if it be not rightly interpreted? Doth not Diu-  
 nitie condemne if it be not faithfully construed? Is not poison  
 taken out of the Honey-suckle by the Spider, venom out of the  
 Rose by the Canker, dung out of the Apple-tree by the Scippi-  
 on: Euen so, the greatest wickednes is drawne out of the great-  
 est wit, if it be abused by will, or entangled with the world,  
 or inueigled with women. But seeing I see mine owne imple-  
 tie, I will indeuour my selfe to amend all that is past, and to be  
 a myrrour of godlinesse hereafter. The Rose, though a little  
 it be eaten with the Canker, yet being distilled, yeldeth sweet  
 water: the yron, though fretted with rust, yet being burnt in  
 the fire, shineth bright: and wit, although it hath bene eaten  
 with the Canker of his owne conceit, and fettered with the rust  
 of vaine loue, yet being purified in the still of wisdomme, and  
 tried in the fire of zeale, will shine bright, and smell sweete, in  
 the nostrills of young prouices.  
 As therefore I gaue a farewell to Lucilla, a farewell to  
 Naples, a farewell to women, so now I doe geue a farewell  
 to the world, meaning rather to macerate my lfe with mel-  
 lanchollie, then pine in follie, rather choosing to dye in my  
 studie amidst my Bookes, then to court it in leaie, in the  
 companie of Ladies.

Euphues

## Euphues:

Euphues having thus debated with himselfe, went to his bed, there either with sleepe to deceiue his fancie, or with musing to reuue his ill fortune, or recant his old follies. But it happened immediatlie Fernando to returne home, who hearing this straunge euent, was not a little amazed, and was now moze readie to exhort Lucilla from the leue of Canio, then before to the lyking of Phidrus. Therefore in all haile with watric eyes, and a wofull hart, began on this manner to reason with his daughter.

Lucilla, (Daughter I am ashamed to call thee, seeing thou hast neither care of thy Fathers tender affection, nor of thine owne credite) what spirit hath inchaunted thy spirit, that euery minute thou alterest thy mind: I thought that my hoarie haire should haue found comfort by thy golden lockes, and my rotten age great ease, by thy ripe yeares: but alas, I see in thee neither wit to order thy doings, neither will to frame thy selfe to discretion, neither the nature of a child, neither the nature of a maiden, neither (I cannot without teares speake it) any regard to thine honour, neither any care of thine honestie.

I am now enforced to remember thy Mothers death, who I think was a Prophetesse in her life: for oftentimes she would say, that thou haddest moze beautie, then was conuenient for one that should be honest, and moze cockering then was mete for one that should be a Patron.

Would I had neuer liued to be so olde, or thou to be so obstinate, eyther would I had died in my youth in the Court, or thou in thy cradle: I wold to God that either I had neuer ben born, or thou neuer bred: Is this the comfort that the Parent reapeth for all his care: Is obstinacie payed for obedience: Amburnesse rendered for dutie: malicious desperatenesse for filiall feare: I perceiue now that the wise Painter saue moze then the foolish Parent can, who painted loue going downward, saying: it might well descend, but ascend it could neuer. Danaus, whom they report to be the Father of fiftie Childzen, had among them all, but one that disobeyed him in a thing most dishonest: but I that am Father to one moze then I wold be, although

## Euphues.

though one be all, haue that one most disobedient to me in a request lawfull and reasonable. If Danaus, seeing but one of his Daughters without awe, became himselfe without mercie, what shall Fernando doe in this case, who hath one and all, most unnatural to him in a most iust cause? Shall Curio enjoy the fruite of my trauals, possesse the benefit of my labours, inherit the patrimonie of mine auncesters, who hath neither wisdome to increase them, nor wit to keepe them.

Wilt thou Lucilla, bestow thy selfe on such a one, as hath neither comelinesse in his bodie, nor knowledge in his minde, nor credite in his Countrie? Oh I would thou haddest eyther bene ever faithfull to Philaeus, or neuer faithlesse to Euphues, or wouldest thou wouldest bee most sickle to Curio. As thy beautie hath made thee the blaze of Italie, so will thy lightnesse make thee the by-woorde of the worlde. O Lucilla, Lucilla, wouldest thou wast lesse faire and more fortunate, eyther of lesse honour or greater honestie, eyther better minded or sooner buried.

Shall thine olde Father liue to see thee match with a young foole? Shall my kinde hart bee rewarded with such unkinde hate? Oh Lucilla, thou knowest not the care of a Father, nor the dutie of a Childe, and as far thou art from pietie, as I from crueltie. Nature will not permit mee to disherite my Daughter, and yet it will suffer thee to dishonour thy Father. Affection causeth mee to wish thy life, and shall it entice thee to procure my death? It is mine onelie comfort to see thee flourish in thy youth, and it is thine to see mee fade in mine age. To conclude, I desire to liue to see thee prosper, and thou to see me perish. But why cast I the effect of this unnaturalnesse in thy teeth, seeing I my selfe was the cause? I made thee a woman; and thou hast made me a foole: I brought thee vp like a Cockney, and thou hast handled me like a Cockscombe (I speake it to mine owne shame). I made more of thee then became a Father, and thou lesse of me then became a child. And shall my louing care be cause of thy wicked crueltie? Yea, yea, I am not the first that hath bene too carefull, nor the last that shall

## Euphues.

be handled so unkindly: it is common to see Fathers too sonde,  
and children too froward.

Well Lucilla, the teares which thou hast trickled downe my  
cheekes, and my drops of blood (which thou canst not see) that  
fall from my hart, enforce me to make an end of my talke: and  
if thou haue any dutie of a child, or care of a friende, or custodie  
of a stranger, or feeling of a Christian, or humilitie of a reason-  
able creature, then release thy Father of griefe, and acquite  
thy selfe of ingratitude: Otherwise thou shalt but hasten  
my death, and increase thine owne defame. Which if thou do,  
the gaine is mine, and the losse thine, and both infinite.

Lucilla eyther so bewitched that shee coulde not relent, or so  
wicked, that she would not yeeld to her Fathers request, answered  
him on this manner.

Deere Father, as you would haue me to shew the dutie of  
a child, so you ought to shewe the care of a Parent: for as the  
one standeth in obedience, so the other is grounded vpon reason.  
You would haue me, as I owe dutie to you, to leaue Curio, and  
I desire you as you owe me any good loue, that you suffer me  
to enioy him: If you accuse me of vnnaturalnesse in that I  
yeelde not to your request, I am also to condemne you of un-  
kindnesse, in that you graunt not to my petition. You obiekt I  
know not what to Curio, but it is the eye of the Father that  
fatteth the Horse, and the loue of the woman that maketh the  
man.

To giue reason for fancie, were to weigh the fire, and  
measure the winde. If therefore my delight bee the cause of  
your death, I thinke my sorrowe would be an occasion of your  
solace. And if you be angrie because I am pleased, certes I  
deeme you would be content if I were decreased: which if it be  
so, that my pleasure breeds your paine, and mine annoies your  
joy, I may well saie that you are an vnkinde Father, and I an  
vfortunate child. But good Father, either content your selfe  
with my choice, or let me stande to the maine chance, other-  
wise, the griefe will be mine, and the fault yours, and both in-  
tolerable.



Euphues.

Ferardo seeing his Daughter to haue neither regarde of her honour nor his request; conceiued such an inward griefe, that in short space he died, leauing Lucilla the onely heire of his lands, and Curio to possesse them, but what end came of her, seeing it is nothing incident to the history of Euphues: It were superfluous to insert it, and so incredible, that all women would rather wonder at it, then beleue it: which enent bring so strange, I had rather leaue them in a muse what it should bee, then in a maze in telling what it was.

Philautus hauing intelligence of Euphues his successe, and the fallshood of Lucilla, although he began to reioyce at the miserie of his fellow, yet seeing her sickleues, could not but lament her folly, and pittie his friends misfortune. Thinking that the lightnesse of Lucilla entised Euphues to so great liking.

Euphues and Philautus hauing conference betweene themselves, casting discurtessie in the teetheach to the other, but chiefly noting disloyalty in the demeanour of Lucilla, after much talke, renewed their olde friendship, both abandoning Lucilla as most abhominable.

Philautus was earnest to haue Euphues tarry in Naples, and Euphues desirous to haue Philautus to Athens, but the one was so addicted to the Court, the other so wedded to the Vniuersitie, that each refused the offer of the other: yet this they agreed betweene themselves, that though their bodies were by distance of place seuered, yet the coniunction of theyr minds, should neuer be seperated by the length of time, or alienated by change of soyle. I for my part saide Euphues, to confirme this league, giue thee my hand and my hart, and so likewise did Philautus, and so shaking hands, they did bid each other farewell.

Euphues to the intent hee might bziule the ouer-lashing affections of Philautus, conueied into his Studie a certaine Pamphlet, which he termed, A cooling Card for Philautus, yet generally to be applyed to all Louers, which I haue inserted as followeth.

## Euphuës to Philautus.

¶ A cooling Carde for Philautus, and all  
fond Louers.



Mising with my selfe beeing idle, howe I might  
well be imployed (friend Philautus) I could finde  
nothing either moze fitte to continue our friend-  
ship, or of greater force to dissolue our folly, then  
to wyte of a remedy for that, which many iudge  
past cure: for loue (Philautus) with the which I haue been so  
tormented, that I haue lost my time, thou so troubled, that thou  
hast forgot reason, both so mingled with repulse, inuigled by  
deceit, and almost murdered by disdain, that I can neyther  
remember our miserie without griefe, nor redresse our mishaps  
without grones. How wantonly, yea, and how willingly, haue  
we abused our golden time, and mispent our gotten treasure?  
How curious were we to please our Lady, how carelesse to dis-  
please our Lord? How deuout in seruing our Goddesse, howe  
desperate in forgetting our God? Ah my Philautus, if the wa-  
sting of our money might not behoze vs, yet the wounding of our  
minde should deterre vs, if reason might nothing perswade vs  
to wisdom, yet shame should prouoke vs to wit. If Lucilla  
reade this tricke, she will straight proclaime Euphuës for a tray-  
four, and seeing me turne my tippet, will either shut mee out  
for a wzangler, or cast me off for a Wyer-drauer: either con-  
uince me of mallice in betwaying their sights, or condemne  
me of mischiefe, in arming young men against stealing min-  
ions. And what then? Though Curio be as hote as a toast, yet  
Euphuës is as cold as a clock, though he be a Cock of the game,  
yet Euphuës is content to be a craven and ery creaker: though  
Curio be old huddle and twang, Ipse he, yet Euphuës had rather  
shynke in the wetting, then waste in the wearing. I knowe  
Curio to bee Steele to the backe, Standard-bearer to Venus  
Campe, swozne to the crewe, true to the crowne, Knight mar-  
shall to Cupid, and hysse apparant to his kingdom. But by that  
time that he hath eaten but one bushell of salt with Lucilla, hee  
shall

## Euphues to Philautus.

shall taste ten quarters of sorrow in his Loue; then shall he finde  
for every pint of honny, a gallon of gall: for every dram of plea-  
sure, an ounce of paine, for every inch of mirth, an ell of moane.  
And yet Philautus, if there bee any man in dispaire to obtaine  
his purpose, or so obstinate in his opinion, that hauing lost his  
freedome by folly, would also loose his life for loue, let him re-  
paire hether, & he shall reape such profite, as will either quench  
his flames, or allwage his furie, either cause him to renounce  
his Lady as most pernicious; or redēme his libertie as most  
precious. Come therefore to me all ye Louers that haue beene  
deceiued by fancie, the glasse of pestilence: or deluded by Wil-  
men, the gate of perdition: be as earnest to seeke a medicine, as  
you were eager to run into mischief: the earth bringeth forth  
as well Endiue to delight the people, as Hemlock to endanger  
the patient, as well the Rose to distill, as the Spittle to sting, as  
well the Bee to giue Honny, as the Spider to yeeld poison. If  
my lewde life Gentlemen, haue giuen you offence, let my con-  
saile make you amends, if by my folly any be allured to lust, let  
them by my repentance bee dratons to continencie. Achilles  
speare could as well heale as hurt, the Scorpion, though bee  
sting, yet he shrinks the paine, though the herbe Nenus poison  
the sheepe, yet it is a remedy to draw againtst poyson, though I  
haue infected some by example, yet I hope I shall comfort ma-  
ny by repentance.

Whatsoeuer I speake to men, the same also I speake to wo-  
men, I meane not to runne with the Hare, and hold both the  
Hound, to carry fire in the one hand & water in the other, nei-  
ther to flatter men as altogether faultlesse, neither to fall out  
with women, as altogether guiltie, for as I am not minded to  
picke a thanke with the one, so am I not determined to picke a  
quarrell with the other, if women be not peruerse, they shall  
reape profit by remedy of pleasure. If Phyllis were now to take  
counsaile, she would not be so foolish to hang her selfe, neither  
Dido so fond to die for Aeneas, neither Pasiphae so monstrous  
to loue a Bull, nor Phaedra so vnnatural to bee enamoured to  
loue her sonne. This is therefore to admonish all young Linpes

## Euphues to Philautus.

and smokes in loue, not to blow the coales of fancy with desire, but to quench them with disdaine. When loue tickleth thee, decline it leake it kisse thee, rather fast then surfet, rather starue then strive to exceed. Though the beginning of loue bring delight, the end bringeth destruction. For as the first draught of wine doth comfort the stomacke, the seconde inflame the liuer, the third come into the head: so the first sip of loue is pleasant, the second perrillous, the third pestilent.

If thou perceiue thy selfe to bee enticed with theyr wanton glaunces, or allured with their wicked guiles, either enchanted with their beautie, or enamored with their wantonerie, enter with thy selfe into this meditation. What shall I gaine if I obtaine my purpose: nay rather what shall I lose in winning my pleasure: If my Lady yeeld to be my Louer, is it not likely she will be anothers lemmann: and if she be a modest Patron, my labor is lost. This therefore remaineth, that either I must pine in cares, or perrish with curses. If she be chaste, then is she coy, if light, then is she impudent, if a graue Patron, who can wooe her: if a lewd minion, who would wooe her: if one of the Vestall virgins, then haue holmed virginitie, if one of Venus court, they haue holmed dishonestie: if I loue one that is false, it will handle treachourie: if one that is foule, it will convert me into frenzie. If fertile to beare children, my care is increased, if barren, my course is augmented: if honest, I feare her death, if immodest, I shall be wearie of my life.

To what end then shall I lye in loue, seeing alwaies it is a life more to be feared then death: for all my time wasted in sighes and woene in sobes, for all my treasure spent on iewels, and spent in iollity, what recompence shall I reape besides repentance: what other reward shall I haue then reproch: what other solace then endless shame: But happily thou wilt say, if I refuse theyr courtellie, I shall be acquainted a merocke, a milke lop, taunted and re taunted, with check and checkmate, flouted and resounded with intollerable glae. Alasie fond scole, art thou so pinned to their floues, that thou regardest more their babble then thine owne blisse: more their frumps then thine own wel fare:

## Euphues to Philautus.

fare: Wilt thou resemble the kinde Spannell, which the more he is beaten, the sonder he is: or the foolish Curlew, which will neuer away: Dost thou not knowe, that when doing none valiant, while he be too ventrous: that they account one a dastard if he be not desperate, a pinch penny, if he be not prodigally: if silent, a sot, if full of words, a fool. Adversely do they alwaies thinke of their Louers, and talke of them scornefully: iudging all to be Clownes which are not Courtiers, and all to be pinglers that be not courters. Seeing therefore the very hope of loue is so wise, the bud cannot be sweet: in time prevent danger, least untimely thou run into a thousand perils. Search the wound while it is greene, too late cometh the salve when the sores festereth, and the medicine bringeth double care, where the maladie is past cure.

Beware of delays. What lesse then the graine of Mustard seds, in time almost what thing is greater then the stalk thereof. The slender twig groweth to a stately tree, and that which with the hand might easily haue bene pulled vp, will hardlie with the Axe be heluen downe. The least spark is if bee not quenched will burst into a flame, the least spatch in time eateth the thickest cloth: and I haue read, that in a short space there was a Towne in Spaine undermined with Conies, in Thessalia with Moules, with Frogs in Fraunce, in Africa with Flies. If these filke moymes in tract of times ouerthrew to stately Townes, how much more will loue, which creepeth secretly into the minde, (as the rust doth into the yron, and is not perceiued) consume the body, yea and confounds the soule. Deser not from howre to day, from day to month, from month to yere, and alwaies remaine in misery. He that to day is not willing, will to morrow be more wilfull. But alas it is more common then lamentable, to behold the tottering estate of Louers, who thinke by delays to prevent dangers, with while to quench fire, with smoake to cleare the eyesight. They flatter themselves with a fainting farewell, deferring one untill to morrow, when as their morrow doth alwaies increase the sorrow. Let neither their amiable countenance, neither they painted

## Euphues to Philautus.

painted, & beautified; neither their deceitfull promises allure  
 thee to believe. Think this with thy selfe, that the sweet songs  
 of Cupido, were subtil snares to entise Ulysses; that the Crab  
 they catcheth the better when the sunne shineth: that Hyena  
 when she speaketh like a man, denieth most mischief; that wo-  
 man when they be most pleasant, pretend most mischief. Follow  
 Alexander; which hearing the commendation & singular com-  
 munes of the wife of Darius, so courageously withstood the assaults  
 of fancy, that he would not so much as take a view of her beau-  
 tie. Imitate Cyrus a King endued with such continencie, that  
 he loathed to looke on the view of Panchia; and when Araspus  
 told him that she excelled all most all wights in autable she was  
 by so much the more; said Cyrus, I ought to refraine from her  
 sight, for if I follow thy counsaile in going to her, it may bee: I  
 shall desire to continue with her, and by my light affection neg-  
 lecting serious affaires. Learning of Romulus to abstaine from  
 wine, be it neuer so delicate; of Agesthus to despise costly ap-  
 parrell, be it neuer so curious; of Diogenes to detest Women;  
 be they neuer so comlie.

He that toucheth Witch, shall be defiled, the soze eye infec-  
 teth the soule, the societie with women, breedeth securitie in the  
 soule, and maketh all the senses, senselesse. Wherefore, take  
 this counsaile as an Article of thy Creed, which I meane to fol-  
 low as the chiefe argument of my faith, that idleness is the on-  
 ly nurse & nourisher of sensuall appetite; the sole maintenance  
 of youthly affection; the first staff that Cupide shooteth in the  
 hote line of a headlesse deere. I would to God I were not a-  
 ble to find this for a truth by mine owne trial, and I would the  
 example of others idleness had caused mee rather to amuse, than  
 fail; then experience of mine owne folly. How dissolute have  
 I bene in striving against good counsaile: how resolute in  
 standing in mine owne conceit: how forward to wickednesse:  
 how slowward to wisdom: how wanton with too much racke-  
 ring: how wayward in hearing correction: whether was I  
 much unlike these Abbay-labbers in my life (thought farre more  
 like them in beleefe) who laboured till they were cold, eate till  
 they



## Euphues to Philaenus.

they sweat, and lay in bed all they bones ake. Deere cometh it Gentlemen, that loue creepeth into the minde by priuie craft, and keepeth his hold by maine courage. The man being idle, the minde is apt to all vncleannes: the mind being voyde of exercise, the man is voyde of honestie. Doth not the rust fret the hardest yron if it be not used? Doth not the Spoath eate the finest garment if it be not woyn? Doth not moiste grow on the smoothest stone, if it be not stirred? Doth not impettie infect the wisest wit, if it be giuen to idleness? Is not the standing water sooner frozen then the running stream? Is not he that lieth, more subiect to sleep then he that waketh? Doth not common experience make this common unto vs, that the fattest ground bringeth forth nothing but weeds if it be not well tilled: that the sharpest wit inclineth onely to wickednes if it be not exercised? Is it not true which Seneca reporteth, that as too much bending braketh the bow, so too much familiarity spoileth the mind. Besides this, immoderate sleepe, immodest play, vnassurable swelling of wine, doth so weaken the senses and bewitch the soule, that before we feele the motion of loue, we are resolu'd to lust.

Cleue idleness say Philaenus, to what thou easily vnderstandest the bowe, and quench the brand of Cupide. Lett giue place to labour, labour and thou shalt neuer loue. Cupide is a craftie child, following those at an inch that kinde pleasure, and flying those swiftly that take paines. Bend thy minde to the law, whereby thou shalt haue vnderstanding of odes and ancient customes, defend thy Clients, enrich thy Coasters, and carrie credite in thy Countrey. If I haue some loathsome vild to search the secrets of Physick, whereby thou shalt know the hidden nature of herbes, whereby thou shalt gather profit to thy purse, and pleasure to thy minde. What can be more equallure to humane affaires, then to enterie pleasure? Is it neuer to hot, nor neuer pallid be it neuer so cold, nor neuer infection be it neuer so strange, to giue a remede? The olde herbe standeth as yet in his owne beautie. What shall giue thee good, fullman honour, if thou be so wise, that thou canst no waye brooke the practice of

# Euphues to Philautus

Whilke, or so to witte, that thou wilt not beate thy braines  
about the instituts of the Law, confer all thy studie, all thy time,  
all thy treasure, to the attaining of the sacred and sincere know-  
ledge of Divinitie. By this meanes thou bide thine incorru-  
ptible, raise thy affection, restrain the lust. Where shalt thou  
behold as it were in a glasse, that all the glory of man is as the  
grasse, that all things under heaven are but vaine, that our life  
is but a shadow, a warfare, a pilgrimage, a vapour, a bubble, a  
blast: of such shortnes, that David saith, it is but a spanne long,  
of such sharpnes, that Job saith, that replenished with many mi-  
series: of such uncertaintie, that wee are no sooner borne, but  
we are subject to death: the one loseth no sooner on the ground,  
but the other ready to slip into the grave. Where shalt thou find  
ease for thy burthen of sinne, comfort for thy conscience pined  
with banishe, mercie for thine offences, by the martyrdome of  
the Saviour.

By this thou shalt be able to instruct those that be weak, to  
comfort those that be grieved, to confound those that be exor-  
cious, to confirme the faithfull, to comfort the desperat, to cull  
off the presumptuous, to save thine owne soule by thy sure faith,  
and edifie the hearts of many by thy sound doctrine. If this come  
to straight a die for thy strange disease, or to hold a possession  
for to hollow a person, then imploy thy selfe to martiall feates,  
to iusts, to turneis, yea, to all tourneys, rather then to loiter in  
loue, and spend the life in the lap of Lais. What more mon-  
strous can there be, then to see a young man abuse those graces  
to his owne shame, which God hath given him for his owne  
preferment? What greater infamie, then to confer the charge  
gott to the making of lechrous Sonnets, to the idolatrous worship-  
ping of their Lais, to the vaine delights of strange, & all kinds  
of vice, as it were against him and counsell of nature? As it not  
folle to the poe but to women, which have neither able, nor wil-  
ling to receive fruits thereof? Dost thou not knowe that the  
tree Silvacenda beareth no fruit in Phoe: that the Persian trees  
in Rhodes, doe onely ware greene, but never bring forth apples?  
What Amomus and Nardus onely grow in India Balsamum  
onely

## Euphues to Philautus.

only in Siria: that in Rhodes no Eagle will buffet her with: no  
 Dove live in Crete: no wit spring in the wall of women: they  
 tifie therefore thy affections, and force not nature against nature  
 to strive in vainie. Go into the Country, look to the houses,  
 poake thine Oxen, follow the plough, graze thy steers, feede  
 the Cattell; and deuide with thy selfe how the best sort of wheat  
 may increase the profit: in Autumne shall thine Apples be good  
 mer pile thy harvest, in the spring trim thy Garden, in winter  
 fer thy Woods, and thus beginning to delight to be a good hus-  
 band, thou shalt beginne to detest to be in love with any doleful  
 wiser: when possibill shall begin to fill thy trade with goodly  
 pleasure: shall have no fardels to defile thy mind with: handi-  
 honest recreation after thy toyle, be hunting or hawking, or  
 ther rouse the Deare, or impeach the pheasant; so that thou  
 roote out the remainyance of thy former love, and repent thee  
 of such foolish lust: thou shalt see a goodly old man, with a goodly  
 And although thy heart hath binde thee by Sappho's words to  
 holde a candle at her shrine; and to offer thy devotion to thine  
 stone destruction; yet goe, raine, sle into the Country, hoe the  
 waite thou the plants in that thou departest from the plough  
 nie; neither stand in amaine in any other place but to depart  
 or not: but by how much the more thou art willing to goe, by so  
 much the more hasten thy steps: neither salve to thy selfe any  
 excuse of excuse whereby thou maist tarry: neither let a rainie  
 nor thunder, neither lightning nor tempest stay thy looke, and  
 reckon not with thy selfe how in this world thou hast good, what  
 the worth of earthen, but how manye thou hast to god: what a  
 curseth manlinesse. But foolish and staid like Lucretia will deuide  
 my precepts harde, and esteeme my persuasions baggards: I  
 must of force confesse, that it is a covariation to the counsailes of a  
 Loter, but a comfort to a godly living day in through a thousand  
 plagues; to escape from the thousand perils of a covetous and  
 sound health, sharpe purgations make thee a better man, and the  
 medicine the more bitter it is, the more bitter it is in the world  
 To heale the body we try phisicke, fearly receiving phisicke  
 for cure, bestrife through fire and water, beaming in the good  
 sought,

## Euphues to Philautus.

sought, that may be gotten for money, be it neuer so much, or procured by any meanes, be they neuer so brawfull. Howe much more ought wee to hazard all things for the safegard of minde, and quiet of conscience: And certes, easier will the remedy be when the reason is espied: do you not knowe the nature of women, which is grounded onely upon extremities: Doe they thinke any man to delight them, unless he doate on them: Any to be seruent, in case he be not furious: If he be cleanly, then tearme they him proude, if meane in apparrell, a clowne, if tall, a lunge, if short, a dwarfe, if bold, blunt: if shamefast, a coward: in so much as they haue neither meane in their frumps, nor measure in their folly. But at the first the Dye will tinge not the yoke, nor the Colt the snaffle, nor the Lower his counsell, yet time causeth the one to bend his necke, the other to open his mouth, and should enforce the third to yeeld his right to reason. Lay before thine eyes, the sights and deceits of thy Labie, her smacking in iest, and keeping in earnest, her periwrie, her impietie, the countenance she sheweth to thee of course, the loue she beareth to others of scale, her open malice, her dissembled mischief.

¶ I would in repeating of their vices thou couldest be as eloquent, as in rememb'ring them thou oughtest to be penitent: be she neuer so only, call her counterfaine, bee she neuer so straight, thinke her crooked, and inest all parts of her bodie to the worst, be she neuer so worthy: If she be well set, then call her a Whore, if slender, a Whilting: if put browne, as black as a cole, if well coloured, a painted wall, if shee be pleasant, then is she a wanton, if sullen, a clowne: if honest, then is shee coy, if impudent, a harlot. Search euery vaine and knowe of their disposition, if shee haue a light in desant, desire her to chaunt it: if no cunning to dance, request her to trip it: if no skill in speech, proffer her the Lute, if an ill gate, then walke with her, if rude in speech talke with her: if she be gag-toothed, tell her some merry iest to make her laugh, if pinke eyes, some doleful history to cause her weepe: in the one, her grinning will thin her deformed, in the other, her whining like a pig haile roasted.

## Euphues to Philautus.

roasted. It is a worlde to see howe commonly we are blinded with the collusions of women, and more inticed by theyr ornaments beeing artificiall, then their proportion being naturall. I loath almost to thinke on their oynments, and Apothecaries drugs, the siking of their fates, & all their slobber sauces, which bying queasines to the stomach, and disquiet to the mind. Make from them their periwigs, their paintings, their iewels, theyr rolles, their boulsferings, and thou shalt soone perceiue, that a woman is the least part of herselfe. When they be once robbed of their robes, the will they appeare so odious, so uglye, so monstrous, that thou wilt rather thinke the Serpents then Saints; and so like bagges, that thou wilt feare rather to be enchanted then enamoured.

Looke in their Closets, and there shalt thou find an Apothecaries Shoppe of sweet confections, a Surgions boxe of sundry salues, a Bedlers pack of new fangles. Besides all this, theyr shadowes, their spots, their lawnes, their lasekies, their rusts, their rings, shew them rather Cardinalls Curtisians, then modest Patrons, and more carnally affected then mooued in conscience. If euery one of these things severally be not of force to moue thee, yet all of them ioyntly should mollifie thee. Whereouer, to make thee the stronger to strine against these Sycopants, and more subtil to deceiue these tame Serpents, my counsaile is, that thou haue more strings to thy bowe then one: it is safe riding at two Ankers, a fire denided in twaine, burneth slower, a fontaine running into many riuers, is of lesse force, the mind enamoured of two women, is lesse affected with desire, and lesse infected with despaire: one loue expelleth another, and the remembrance of the later, quencheth the concupiscence of the first.

Yet if thou be so weake, being bewitched with their wiles, that thou hast neither will to eschue, nor witte to anoyde theyr company, if thou be either so wicked, that thou wilt not, or so luedded, that thou canst not abstaine from their glances, yet at the least dissemble thy griefe. If thou be as hotte as the Mount Ararat, keepe thy selfe as colde as the hill Caucasus, carrie two



# Euphues to Philautus.

faces in one hood; couer thy flaming tancle with stained athen;  
 shew thy selfe sound when thou art rotten, let thy hiew be miers-  
 rie, when thy hart is mellanchollie; beare a pleasant counte-  
 nance with a pined conscience; a painted sheath with a leaden  
 dagger. Thus dissembling thy griefe, thou maist recure thy dis-  
 case: loue creepeth in by stealth; and by stealth libeth away.  
 If she breake promise with thee in the night; or absent herselfe  
 in the day, seeme thou carelesse, and then will she be carefull, if  
 thou languish; then will she be lauish of her honour, yea, and of  
 the other strange beaust, her honestie. Stande thou on thy pan-  
 tuffles, and she will baile bonnet. Lie thou a loose, and shee will  
 cease on the lute: if thou passe by her doore, shee be called backe;  
 either seeme thou deafe and doe not heare, or desperate and not  
 to care. Flye the place, the parlour, the postchaise, wherein thou  
 hast been conuerfant with thy Ladie, yea Philautus, thanne the  
 street where Lucilla doth dwell, least the sight of her window  
 renue the summe of thy sorrow.

Yet although I would haue thee peruse in keeping these pre-  
 cepts, yet would I haue thee to auoyde solitarines, that breeds  
 mellancholie: mellancholie, madnesse: madnesse, mischiefe,  
 and utter desolation: haue euer some faithfull phere, with whō  
 thou maist communicate thy counsaile, some Pilades to enton-  
 rage Orestes, some Damon to release Pichias, some Scipio to re-  
 cure Lælius: Phillis in wandring the woods, hanged herselfe,  
 Ariachus forsaking companie, spoiled himselfe with his owne  
 Woodkin, Biarus a Roman, more wise then fortunate, beinge al-  
 lone, destroyed himselfe with a posthard. Beware of solitarines.  
 But although I would haue thee vse companie for thy recreati-  
 on, yet would I haue thee alwaies to leaue the companie of  
 those that accompany thy Ladie: yea, if she haue any ieiwell of  
 thine in her custody, rather lose it thy go so; it death in seeking  
 to recouere a trifle, thou renue thine old trouble. Be not curious  
 to curbe thy haire; no; careful to be neat in thy apparell, be not  
 prodigal of thy gold; no; peruse in thy going: be not like an Eng-  
 lishman, which preferreth euery strange fashion before the vse  
 of his Country. Be thou dissolute, least thy Ladie thinke thee  
 foolish



# Euphuës to Philautus.

foolish in framing thy selfe to every fashion for her sake. Be-  
leue not their oathes and solemne professions, their exorcis-  
mes & coniurations, their teares which they haue at command-  
ement, their alluring looks, their treading on the toe, their  
blasphemous toyes.

Let herrie one loath his Ladie, and bee ashamed to bee her  
seruant. It is riches and ease that nourisheth affection, it is  
play, wine, and wantonnesse that feedeth a Louer as fatte as  
a foole: refraine from all such meates as shall prouoke thine a-  
petite to lust, and all such means as may allure the mind to  
folly. Take cleere water for strong wine; broome Beards for  
fine Spanchet; Base and Bewis for Quails and Partridge;  
for ease, labour: for pleasure, paine: for setting, hunger; for  
slope watching: for the fellowship of Ladies, the companie of  
Philosophers.

If thou say to me, Whistion heale thy selfe; I answer, that  
I am, mostly well purged of that disease, and yet I was neuer  
more willing to cure my selfe then to comfort my friende.  
And seeing the cause that made in mee so cold a deuotion,  
should make in thee also as frozen a desire, I hope thou wilt bee  
agreed to provide a salve, as thou wast hastie in seeking a soze.  
And yet Philautus, I would not that all women should be take  
pepper in the nose, in that I haue disclosed the leger demaines  
of a few, for well I knowe none will winch except they be gan-  
led, neither any be offended vnlesse they be guiltie. Wherefore  
I earnestly desire thee, that thou shew this colting Carde to  
none, except thou shew also my defence to them all. For al-  
though I waie nothing the ill will of light huswines, yet would  
I be loth to loose the good will of honest Patrons. Thus bee-  
ing ready to goe to Athens, and ready there to entertaine  
thee, whensoever thou shalt repaire thither, I bidde thee fare-  
well, and discomen.

Thine ever  
Euphuës

## Euphues to Philautus.

To the graue Matrons and honest maydens  
of Italie.



Gentlewomen, because I would neither be mistaken of purpose, neither misconstrued of mallice, least eether the simple should suspect mee of folly, or the subtile condemne me of blasphemie against the noble sexe of women, I thought good that this my faith should be set downe to find fauour with the one, and to confute the caules of the other. Beloeue me Gentlewomen, although I haue been bold to inueigh against many, yet I am not so brutish to enuie them all, though I seeme not to gamesome as Aristippus to play with Lais, yet am I not so dogged as Diogenes, to abhorre all Ladies, neither would I you should thinke me so foolish (although of late I haue bene very fantasticall) that for the light behauiour of a fewe, I should call in question the demeanour of all. I knowe that as there hath bene an vnichest Helen in Greece, so there hath bene also a chaste Penelope, as there hath bene a prodigious Pasiphae, so there hath bene a godly Theocira, though many haue desired to be beloued as Iupiter loued Alcmena, yet some haue wished to bee embraced, as Phirgius embraced Piera, as there hath reigned a wicked Iezabel, so hath there ruled a deuout Debora, though many haue bene as fickle as Lucilla, yet hath there bene many as faithfull as Lucretia. Whatsoeuer therfore I haue spoken of the spleen against the lightnes and subtilties of women, I hope there is none wil mislike it if she be honest, neither care I if any do, if she be an harlot. The sower Crab hath the shew of an apple, as well as the sweet Bitten, the black Raven the shape of a bird as well as the white Swan, the lewde wight the name of a woman, as well as the honest Matron. There is great difference betwene the standing puddle and the running stream, yet both water: great odds betwene the Adamant and the Bonniece, yet both stones: a great distinction to be put betwene Virum and the Christfall, yet both glasse: great contrarietie betwene Lais and Lucretia, yet both women.

Being

Euphues to Philautus.

and knowing, therefore one may loue the clere Conduit water, though he loath the muddie Ditch, and weare the precious Diamond, though he despise the ragged brick. I thinke one may also with safe conscience reuerence the modest sere of honest maidens, though he forswear the lewd sort of unchaste minions. Whilkes though he detested Calipso with her sugred voice, yet he embraced Penelope with her rude distaffe. Though Euphues abhorre the beautie of Lucilla, yet will he not abstaine from the company of a graue matrone. Though the teares of the Hart be salt, yet the teares of the Rose be sweet: though the teares of some women be counterfait to deceiue, yet the teares of many be currant to trie their loue. I for my part will honour those alwayes that be honest, and worship them in my life, whom I shall know to be worthie in their lyuing: neither can I promise such precellencie, that I shall neuer be caught againe with the baite of beautie: for although the falshood of Lucilla haue caused me to forsake my wonted dotage, yet the faith of some Lady may cause me once againe to fall into nune olde dis ease. For as the fire spres in Lycuria, though it be quenched with milk, yet againe is kindled with water, or the roots of Anchusa, though it be hardned with water, yet againe it is made soft with Oyle, so the hart of Euphues inflamed earst with loue, although it be cooled with the deceits of Lucilla, yet will it againe flame with the loyaltie of some honest Lady, and although it be hardned with the water of wilinesse, yet will it be mollified with the Oyle of wisdom.

I presume therefore so much vpon the discretion of you Gentlewomen, that you will not thinke the worse of me, in that I haue thought so ill of some women; or loue mee the worse, in that I loath some so much. For this is my faith, that some one Rose will be blasted in the bud, some other neuer fall from the stalk: that the Waxe will some be eaten with the worme, the Walnut tree neuer: that some women will easlie be enticed to follie, some other neuer allured to vanitie: You ought therefore no more to bee agroued with that which I haue sayd, then the Spint Quister to see the Coyner hanged, or the

## Euphues and his Ephœbus.

true Subject the false Traitor arraigned, as the honest man the  
these condemned. And so farewell.

**Y**ou have heard (Gentlemen) howe soon the hotte desire of  
Euphues was turned into a colde deuotion; not that sancti-  
tised him to change, but that the sicklenes of Lucilla enforced  
him to alter his mind. Having therfore determined with him-  
selfe neuer againe to be entangled with such fond delights, ac-  
cording to the appoyntment made with Philautus, he immedi-  
ately repaired to Athens, there to follow his owne private studye  
and calling to mind his former loosenes, and how in his youth  
he had mispent his time, he thought to giue a caueat to all Pa-  
rents how they might bring up their children in vertue, and a  
commaimment to all youth, howe they should frame them-  
selues to their fathers instructions: in which is plainly to be  
seene, what wit can and will do if it be well employed, which dis-  
course followeth: although it bring lesse pleasure to your youth-  
full minds, then his first discourse, yet will it bring more profit:  
in the one being contained the race of a Louer; in the other the  
reasons of a Philosopher.

## Euphues to his Ephœbus.

**I**t is commonly sayd, yet doe I thinke it a com-  
mon lie, that Experience is the mistress of soles,  
for in my opinion they be most soles that want it.  
Neither am I one of the least that haue tryed  
this true, neither he only that heretofore thought  
it to be false. I haue bene here a student of great wealth, of  
some wit, of no small acquaintance, yet haue I learned that by  
experience, that I should hardly haue lerne by learning. I haue  
thoroughly fitted the disposition of youth, wherein, I haue found  
more huan then meale, more dole then leauen, more rage then  
reason. He that hath ben burned, knoweth the force of the fire,  
he that hath ben stung, remembereth the smart of the scorpion,  
he

## Euphues and his Ephœbus.

he that hath endured the brunts of fancie, knoweth best how to eschue the boyles of affection. Let therefore my counsaile be of such authoritie, as it may commaund you to be sober, your conuersation of such integrity, as it may encourage me to goe forward in that which I haue taken in hand: the whole effect shall be to set downe, a young man so absolute, as that nothing may be added to his further perfection. And although Plato hath been so curious in his Common weale, Aristotle so precise in his happy man, Tully so pure in his Orator, that we may well wish to see them, but neuer haue any hope to enjoy them, yet shall my young Impe be such a one, as shall be perfect every way, and yet common, if diligence and industrie be employed to the attayning of such perfection. But I could not haue young men slowe to follow my precepts, or idle, to defer the time, like Saint George, who is ener on horseback, yet neuer rideth.

If my counsaile shall seeme rigorous to Fathers, to instruct their children, or heaue for youth to follow their Parents will: let them both remember that the Estridge diggesth hardy yron to preserve his health, that the Souldier lieth in his harnessse to atchieue conquest, that the sick Patient spolloweth bitter pills to be eased of his grieffe, that youth should endure sharpe stormes to find reliefe.

I my selfe had been happy, if I had been vnfortunate, weak this, if left meanly, better learned, if I had been better liked: And haue an olde (Donaue) youth will haue his course. Ah Gentlemen, it is a course which we ought to make course as count of, replenished with more miseries then olde age, with more sinnes then common cut-throats, with more calamities then the fate of Priamus: we are no sower out of the shell, but we resemble the Cocix, which destroyeth her selfe through selfe will, or the Pellican, which pearceth a wound in her owne breast: we are either led with a vaine glory of our proper personage, or with selfe lone of our owne capacitie, either entangled with beantie, or seduced by idle pastimes, eyther witcht with vitious company of others, or inueigled with our owne conceits: of all these things I may the bolder speake, hauing

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tried it true to mine owne trouble. To the intent therefore that all young Gentlemen might shunne my former losse, I haue set it downe, and that all might follow my future lesse, I meane here to shew what Fathers should doe, what children should follow, desiring them both not to reiect it, because it proceedeth from one which hath bene lesse, no more then if they would neglect the gold because it lieth in the dirtie earth, or the pure wine, for that it cometh out of a homely presse, or the precious stone Aries, which is found in the filthy nest of the Eagle, or the precious Jew Draconites, that is ever taken out of the head of the poisoned Dragon. But to our purpose.

¶ That the childe be true borne, no bastard.

**F**irst, touching the procreation, it shall seeme necessarie to intreate of: whosoever he be that desireth to be the sire of an happie Sonne, or the Father of a fortunate child, let him abstaine from those women, which be eyther base of birth, or bare of honestie: for if the Mother be noted of incontinencie, or the Father of vice, the child will either during life be infected with the like crime, or the trecheries of the Parents; an ignomie to him will be cast in his face: For we commonly call those unhappie children, which haue sprung from dishonest Parents: It is therefore a great treasure to the Father, and tranquillitie to the mind of the child, to haue that libertie which both nature, Lawe, and reason hath set downe. The guiltie conscience of a Father that hath troben awry, causeth him to thinke and suspect that his Father also went not right; wherby his owne behaviour is as it were a witness of his owne baseness: even as those that come of a noble progenie boast of their gentrie: Where upon it came, that Diophantus Themistocles his Son, would often and that openly say in a great multitude, that what soever he should seeme to request of the Athenians, he should be sure also to obtaine, for sayth hee, what soever I will, that will my Mother, and that my Mother sayth, my Father



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Father soothly, and what my Father desireth, that the Athenians will graunt most willingly. The bold courage of the Lacedemonians is to be praised, which set a fine on the head of Archidamus their King, for that he had married a woman of a small personage, saying he minded to get Daughters, not Wives to succede him. Let vs not omit that which those Antestors were wont precisely to keepe, that none should becher he sober or drinke little wine; that would haue sober and discrete children, for that the face of the Father would be figured in the Infant. Diogenes therefore seeing a young man either overcome with drinke, or borsaued of his wits, cryed with a loud voyce: A youth, youth, thou hast a drunken Father, who thus much for recreation and in hope the life should be led, yett shewe himselfe.

¶ How the life of a young man should be led.

**T**here are three things which cause perfection in a man, Nature, Reason, Use. Reason I call Discipline, Use Exercise: if any one of these branches want, certainly the tree of Vertue must needs wither. For Nature without Discipline is of small force, and Discipline without Nature more feeble: if exercise or studie be hope of any of these, it accomplisheth nothing. For as in tilling of the ground and husbandry, there is first chosen a fertile soile, then a cunning sower, then good seed: even so must we compare Nature to the fat Earth, the expert husbandman to the beholémaister, the faculties and sciences to the pure seeds. If this order had not been in our generation, Pythagoras, Socrates, Plato, and whatsoever was renowned in Greece for the glory of wisdom, they had never been eternized for wise men, neither canonized as it were for Saints, among those that studie Sciences. It is therefore a most euident signe of Gods singular fauour towards him that is indued with all these qualities, without the which, man is most miserable. But if there be any one that thinketh it not

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necessary to the obtaining of wisdom, after he hath gotten the way to Vertue by industrie and exercise, he is an Heretike, in my opinion touching the true faith of learning, for if Nature play not her part, in vaine is labour, and as it is sayd before, if studie be not employed, in vaine is Nature. Sloth turneth the edge of witte, Studie sharpeneth not the mind, a thing he it neuer so easie is hard to the idle, a thing he it neuer so hard is easie to the wit well employed. And most plainly we may see in many things the efficacy of industrie and labour.

The little drops of raine pierce the hard Marble, Iron with often handling is worne to nothing. Besides this, Industrie hath her selfe in other things, the fertile soyle if it be neuer tilled with warre, and that which is most noble by nature is made most vile by negligence, what tree if it be not topped beareth any fruite? What Vine if it be not pruned, bringeth forth Grapes? Is not the strength of the body turned to weakness with too much delicacy? Were not Milo his armes broken fallen for want of wrestling? Moreouer, by labour the fierce Unicorne is tamed, the wildest Facion is reclaimed, the greatest Bulwarke is sacked. It was well answered of that man of Thessalie, who being demanded who among the Thessalians were reputed most vile, those said he, that liue at quiet and ease, neuer giving themselves to martiall affaires: but what should one vse many words in a thing already proued. It is custom, vse, and exercise, that brings a yong man to vertue, and vertue to his perfection.

Lycurgus, the Lawe giuer of the Spartans did nourish two whelpes, both of one sire and one dam, but after a sundry manner, for the one he framed to hunt, and the other to lye alwaies in the chimney end at the Boordage Pot, after wards calling the Lacedemonians into one assemble, he sayd: As the training of Vertue, ye Lacedemonians, Education, Industrie, and Exercise, is the most noblest meanes, the truth of which I will make manifest vnto you by tryall, then bringing forth the whelpes, and setting betwene there a Pot and a Hare, the one ranne at the Hare, and the other at the Boordage Potte. The

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Lacedemonians scarce understanding this matter, the sayes:  
Both of these be of one sire and one damme; but your good  
Education altereth Nature.

¶ Of the Education of youth.

**I**t is most necessarie and most naturall in mine opinion, that  
the Mother of the child be also the Nurse; both for the entire  
loue she beareth to the babe, and the great desire she hath to  
haue it well nourished: for is there any one more mate to  
bring vp the Infant, that shee that begeth? We will any be so  
carefull for it, as she that bred it? For as she throbbs and throbbs  
in Child-birth wrought her paine: so the smiling countenance  
of the Infant increaseth her pleasure. The hired Nurse is not  
vnlike to the hired Seruant, which not for gods will, but gaine,  
not for the loue of the man, but for the desire of the money, ac-  
complisheth his dayes worke.

Soberner, Nature in this point enforceth the Mother to  
nurse her owne child, which hath giuen unto euery Beast milk  
to succour her owne, and me thinketh Nature to be a most pro-  
vident foster and prouider for the same, which hath giuen to a  
woman two papps, that if shee could conceive two, she might  
haue wherewith also to nourish twaine, and that by sucking of  
the Mothers breast there might be a greater loue, both of the  
Mother towards the child, and the child towards the Mother,  
which is very likely to come to passe, for we see continually those  
that eat and drinke and liue together, to be more zealous one  
to the other, then those that make sildome; is not the name of a  
mother more sweet? If it be, why is halfe that Title bestowed  
on a woman, which neuer felt the paines in conceiuing, nei-  
ther can conceiue the like pleasure in nourishing, as the Mo-  
ther dooth? Is the Earth called the Mother of all things, onely  
because it bringeth forth? No, but because it nourisheth those  
things that spring out of it, whatsoever is bred in the Sea, is  
bred in the Sea; no plant, no tree, no beast cometh out of the  
ground.

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ground that is not wasten, and as if were nursed of the milk  
 of the earth: the Lionesse nurseth her Whelps,  
 the Raven cheriseth her birds, the Waper her broode, and shall  
 a woman call away her Babe?

I account it call away, which in the swathe cloutes is cast  
 aside, and little care can the Mother haue, which can suffer such  
 crueltie. And can it be tearmed with any other tytle then cru-  
 eltie, the Infant yet looking red of the Mother, the Mother yet  
 breathing through the torments of her trauail, the child cry-  
 ing for helpe, which is sayd to none wild Beasts, euen in the  
 selfe said moment it is borne, or the next minute, to deliuer it  
 to a strange Nurse, which perhaps is neither wholesome in body,  
 neither honest in manners: which is sauerth more thy argent,  
 although a trifle, then thy tender Infant, thy greatest treasure?  
 Is it not necessarie and requisite, that the Babe be nursed with  
 that true accustomed milke, and cherished with his wonted heat,  
 and not fed with counterfayt dyet? Wheate thy olone into a  
 strange ground, turneth to a contrarie graine, the Wine trans-  
 lated into another soyle changeth his kind. A slip pulled from  
 the stalk wethereth, the young childe as if were sipped from  
 the paps of the Mother, either changeth his Nature, or altereth  
 his disposition. It is pretily sayd of Horace. A new befall will  
 long time sauour of that liquor, that is first poured into it, and  
 the Infant will euer smell of the Nurses manners hauing ta-  
 sted of her milke.

Therefore let the Mother as often as she shall behold these  
 two fountains of milke, as it were of their owne accord flow-  
 ing and swelling with liquor, remember that she is admo-  
 nished of Nature, yea commaunded of Nature to cherish her  
 owne child with her owne teate, other while when the Babe  
 shall now begin to fattle and call her Nanning, with what face  
 can she heare it of his mouth, into whom she hath driuen Pan-  
 ma? It is not milke onely that increaseth the strength or aug-  
 menteth the body with the child, it increaseth the humors and  
 moisture that before it receiued in the bowels, by the which the  
 tender parts were bound and knitt together, by the which it  
 increased

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increased and was succoured in the body. Certes I am of that mind, that the wit and disposition is altered and changed by the milke, as the moisture and sap of the Earth doth change the nature of that tree or plant that it nourisheth. Wherefore the common by-word of the common people, someth to be grounded upon good experience, which is: The fellowe hath sucked mischief euen from the teat of his Nurse: The Grecians when they saw any one stuffishly fed, they would say euen as Nurses, whereby they noted the great disliking they had of their fulse feeding. The Etimologie of Mother among the Grecians, may aptly be applied to those Mothers which vnnaturally deale with their children, they call it Meter a Meterine, that is, Mother, of not making much of, or of not nourishing. Whereof it cometh, that the Sonne doth not with due desire loue his Mother, neither with dutie obey her, his naturall affection being as it were deuic'd, and distraught into twaine, a Mother and a Nurse: Whereof it proceedeth, that the Mother beareth but a cold kindnes towards her child, when she shall see the nature of the Nurse in the nurture of the child. The chiefest way to learning is, if there be a mutuall loue and feruent desire, betwene the teacher and him that is taught, then verily the greatest furtherance to Education is, if the mother nourish the child, and the child suck the Mother, that there be as it were a relation and reciprocall order of affection.

Yet if the Mother eether for the euill habite of her body, or the weaknesse of her paps, cannot though she would nurse the Infant, then let her prouide such a one, as shall be of good complexion, honest condition, carefull to tender the child, letting to see well to it; willing to take paines, diligent in tending and prouiding all things necessarie, and as lyke both in the liniments of the body and disposition of the mind to the Mother as may be. Let her foreflow no occasion that may bring the child to quietnes and cleanliness: for as the parts of a child as soon as it is boane, are framed and fashioned of the midwife, that in all points it may be strait and comely: so the manners of the child at the first are to be looked vnto, that nothing discoment

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the mind, that no crooked behaviour or vndercent demeanour be found in the man.

Young and tender age is easilie framed to manners, and hardly are those things mollified which are hard. For as the Steele is imprinted in the soft Wax: so learning is ingrauen in the minde of a young Imp. Plato that diuine Philosopher, admonisheth all Purfes and weaners of youth, that they should not be too busie, to tell them fond fables or filthie tales, least at their enterance into the world, they should be contaminated with vnseemly behaviour. Unto the which, Phocildes the Poet doth pithely allude, saying: Whylest that the child is young, let him be instructed in vertue and litterature.

Whereouer, they are to be trained by in the language of their Countrey, to pronounce aptly and distinctly without stammering, euery word and sillable of their native speech, and to be kept from barbarous talke, as the Ship from Rocks: least being affected with their barbarisme, they be also infected with their vncleane conversation.

It is an olde Proverbe, that if one dwell the next dooze to a Creple, he will learne to hault, if one be conuersant with an hypocrite, he will soone endenour to dissemble. When this yong Infant shall growe in yeares, and be of that ripenesse that he can conceiue learning, insomuch that he is to be committed to the tuition of some Tutor, all diligence is to be had to search such a one, as shall nexther be vnlearned, nexther ill liued, nexther a light person.

A Gentleman that hath honest and discret Seruants, disposeth them to the increase of his Reuenues, one he appointeth Steward of his Courts, another ouerser of his Lands, one his Factor in farre Countries for his Merchandise, another Puruoyour for his Cates at home. But if among all his Seruants he shall espie one, eyther filthie in his talke, or foolish in his behaviour, eyther without wit, or void of honestie, eyther an vnthrift or a wittall, him he sets not as a Puruoyour and ouerser of his Mannors, but as a supervisor of his childrens conditions and manners: to him he committeth the guiding and tuition of his



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his Sonnes, which is by his proper nature a slave, a knave by condition, a beast in behaviour: and sooner will they bestow a hundred crownes to haue a Horse well broken, then a child well taught. Wherein I cannot but maruaile to see them so carefull to increase their possessions, when they be carelesse to haue them wise that should inherit them.

A good and discrete Scholemaster should be such a one as Phoenix was, the instructour of Achilles, whom Pelleus (as Homer reporteth) appointed to that end, that he should be vnto Achilles, not onely a teacher of learning, but an example of good living. But that is most principally to be looked for, and most dilligently to be foresene, that such Tutors be sought out for the education of a yong child, whose life hath neuer been stained with dishonestie, whose good name hath neuer bene called into question, whose manners hath ben irreprehensible before the world. As Husbandmen hedge in their trees, so should good Scholemasters with good manners hedge in the wit and disposition of the Scholler, whereby the blossomes of learning may the sooner increase to a bud.

Spanie Parents are in this to be misliked, which hauing neither tryall of his honestie, nor experience of his learning, to whom they commit the child to be taught, without any deepe or due consideration put them to one, eyther ignorant or obstinate, the which if they themselves should doe of ignorance, the follie cannot be excused: if of obstinacie, they lewdnesse is to be abhorred.

Some Fathers are overcome with the flatterie of those soles, which professe outwardly great knowledge, and shewe a certaine kind of dissembling sinceritie in their life. Others at the intreating of theyr familiar friends, are content to commit their Sonnes to one, without eyther substance of honestie, or shadowe of learning: By which theyr vndiscreet dealing, they are lyke those sicke men, which reiect the expert and cunning physician, and al the request of their friends, & admit the halfe practitioner, which daungereth the Patient, and bringeth the bodie to his bane. Do not vnlke vnto those, which at the

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instant and importunate sute of their acquaintance, refuse a cunning Pilot, and chose an unskilfull Barriner, which hazardeth the Ship and themselves in the calmest Sea.

God God, can there be any that hath the name of a Father, which will esteeme more the fancie of his friend, then the nurture of his Sonne? It was not in vaine, that Crates would often say, that if it were lawfull euen in the Market place he would crie out: Whether runne you Fathers, which haue all your carke and care to multiply your wealth, nothing regarding your children, vnto whom you must leaue all. In this they resemble him, which is very curious about the shewe, and hath no care of the sorte.

Bestoe this, there are many Fathers so inflamed with the loue of wealth, that they be as it were incensed with hate against their children, which Aristippus seeing in an old miser, did partly note it. This old miser asking of Aristippus, what he would take to teach and bring vp his Sonne, answered, a thousand groates: a thousand groates: God shield, answered this old huddle, I can haue two Seruants of that price. Vnto whom he made answer, thou shalt haue two Seruants and one Sonne, and whether wilt thou sell? Is it not absurd to haue so great a care on the right hand of the childe to cutte his meate, that if he handle his knife in the left hand, we rebuke him severely, and to be secure of his nurture in discipline and learning? But what doe happen to those Parents that bring vp their children like wantons.

When their Sonnes shall growe to mans estate, disdainning now to be corrected, stubburne to obey, giuing themselves to vaine pleasures, and vnseemely pastimes, then with the foolish Aretuant they begin to wape wise, and to repent them of their former folly, when their Sonnes shall insinuate themselves in the company of flatterers, (a kind of men more perillous to youth, then any kind of Beasts.) When they shall haunt Harlots, frequent Hauernes, be curious in their attire, costlie in their dyet, carelesse in their behauiour, when they shall rather be common Dicers with Camellers, either wanton Dalliers with

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with Ladies, eyther spend all their thurst in Wine, or all their wealth on women: then the father curseth his owne securitie, and lamenteth too late the childes misfortune, then the one accuseth his Sire, as it were of mallice, that he would not bring him vp in learning, and himselfe of mischiefe, that he gaue not his mind to good letters. If these youths had been trained vp in the company of any Philosopher, they would neuer haue ben so dissolute in their life, or so resolute in their owne conceits.

It is good nurture that leadeth to vertue, and discrete demeanour that plaineth the path to felicitie.

If one haue eyther the gifts of fortune, as great riches, or of Nature, as seemely personage, he is to be despised in respect of learning. To be a noble man it is most excellent, but that is our Ancestours, as Vlisses sayd to Ajax, as for our nobilitie, our stock, our kindred, and whatsoener we our selues haue not done, I scarcely account ours. Riches are precious, but Fortune ruleth the roast, which oftentimes taketh away all from them that haue much, and giueth them more which hath nothing. Glozy is a thing worthy to be followed, but as it is gotten with great traualle, so is it lost in a small time.

Beauty is such a thing that we commonly prefer before all things, yet it badeth before we perceiue it to flourish: Wealth is that which all men desire, yet euer subject to any disease: Strength is to be wished for, yet is it eyther abated with an Ague, or taken away with age: Whosoever therefore boasteth of force, is too beastly, seeing that he is in that qualitie not to be compared with Beasts, as the Lion, the Bull, the Elephant.

It is vertue, yea vertue, Gentlemen, that maketh Gentlemen, that maketh the poore rich, the base boyne noble, the subleer a soueraigne, the deformed beautifull, the sick, whole: the weake, strong: the most miserable, most happie. There are two principall and peculier gifts in the nature of man, knowledge, and Reason: the one commandeth, the other obeyeth: these thinges neyther the whirling wheele of Fortune can change, neither the deceitfull caweling of woroldings separate, neither sicknesse abate, neither age abolish.

## Euphuës and his Ephœbus.

It is onely knowledge, which woꝛne with yeares, waresh young, and when all things are cut away with the Sickle of Time, knowledge flourisheth so high, that Time cannot reach it. War taketh all things with it euen as the whirle woele, yet must it leaue learning behind it, wherefoze it was wiselie answered in my opinion of Stilpo the Philosopher: for when Demetrius won the Citty, and made it euen to the ground, leauing nothing standing, he demaunded of Stilpo, whether he had lost any thing of his in this great spoile, vnto whom he answered, no verily, for war getteth no spoile of vertue.

Vnto the like sence may the answer of Socrates be applied, when Gorgias asked him whether he thought the Persian King happy or not? I know not said he, how much vertue and discipline he hath: for happines doth not consist in the giftes of fortune, but in the grace of vertue. But as there is nothing more conuenient then instruction for youth, so would I haue them nurtured in such a place as is renowned for learning, boyd of corrupt manners, vnderfilled with vice, that seeing no vaine delights, they may the more easilie abstaine from licentious desires. They that study to please the multitude, are sure to displease the wise: they that sceme to flatter rude people with their rude pretences, leuell at great honoz, hauing no aime at honesty. When I was here a Student in Athens, it was thought a great comendation for a young Scholler to make an Oracion Extempore, but certainly in my iudgement it is vtterly to be condemned, for whatseuer is done rashly, is done also rashly: he that taketh vpon him to speake without premeditation, knoweth neither how to begin, nor where to end, but falling into a baine of babling, uttereth those things, which with modestie he should haue concealed, and forgetteth those things, that before he had conceined. An Oracion either penned, either premeditated, keepeth it selfe within the bounds of Decorum. I haue read, that Pericles being at sundry times called of the people to plead, would alwayes answer that he was not ready: euen after the same manner, Demosthenes being sent for to declaime amidst the multitude, said, and sayd, I am not yet provided.

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And in his inuentiue against Mydas, he seemeth to prayse the profitablenes of premeditation, I confesse, saith he, vs Athenians, that I haue trusted and considered deeply with my selfe what to speake, so I were a lot, if without due consideration had of those things that are to be spoken, I should haue spoken vnadvisedlie. But I speake this not to this ende, to condemn the exercise of the wit, but that I would not haue any young Scholler openly to exercise it, but when he should grow both in age and eloquence, insomuch as he shall through great vse and good memorie be able aptly to conceiue, and readilie to utter any thing, then this laying Extempore, bringeth an admiration and delight to the auditoie, and singular prayse and commendation to the Orator. For as he that hath long time bene fettered with chaynes, being released, halteth through the force of his former pions, so he, that hath bene bred to a strict kind of pleading, when he shall talke Extempore, will sauour of his former penning. But if any will vse it as it were a precept for youth to talke Extempore, he will in time bring them to an inmoderate kind of humilitie. A certaine Painter brought Apelles to the counterfayte of a face in a Table, saying: Loe Appelles, I dye to this euen now. Where-vnto he replied. If thou hadst bene silent, I would haue iudged this picture to haue bene framed of the sodaine, I meruaile that in this time thou couldest not paint many more of these. But returne we againe. As I would haue tragicall and statelie stile shunned, so I would haue that abiekt and base phrase eschued, for this swelling kind of talke hath little modestie, the other nothing moueth.

Besides this, to haue the Oration all one in euery part, neyther adorned with fine figures, neyther sprinkled with choyce phrases, bringeth tediousnes to the hearers, and argueth the speaker of little learning, and lesse eloquence. We should moreouer talke of manie matters, not alwayes harpe vpon one string, he that alwayes singeth one note without desert, breedeth no delight, he that alwayes playeth one part, breedeth loathsomnesse to the eare. It is varietie that moueth the mind

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mind of all men, and one thing sayd twice (as we say common-  
lie) deserueth a tragedy.

Home would say, that it loathed him to repent any thing  
again, though it were neuer so pleasant or profitable. Though  
the Rose be swart, yet being tyed with the Violet, the smell is  
more fragrant: though meate nourish, yet hauing good saueur,  
it prouoketh appetite. The fairest Possegay is made of many  
flowers: the sweetest picture of sundrie colours, the wholsomest  
medicines of diuers hearbs: wherefore it becometh youth with  
all industrie to search not onely the hard questions of the Philo-  
sophers, but also the fine cases of the Lawyers, not onely the  
quirkies and quiddities of the Logicians, but also to haue a sight  
in the numbers of Arithmetricians, the Triangles and Circles  
of the Geometricians, the Sphere and Globe of the Astrologi-  
ans, the notes and crochets of the Musicians, the odde conceits  
of the Poets, the simples of the Physicians, and in all things, to  
the ende that when they shall be willed to talke of any of them,  
they may be ignorant in nothing.

He that hath a Garden plot both as well sower the Apothearb  
as the Sargerom, as well the Lake as the Lilly, as well the  
wholsome Wisp as the faire Carnation, the which he doth, to  
the intent he may haue wholsome hearbs as well to nourish his  
inward parts, as sweet flowers to please his outward desire, as  
well fruitfull plants to refresh his senses, as faire flowers to  
please his sight. Euen so, whosoever that hath a sharpe and ca-  
pable wit, let him as well giue his mind to sacred knowledge  
of Diuinitie, as to the profound studie of Philosophie, that by  
his wit he may not onely reape pleasure but profit, not onely  
contentation of mind, but quietnes in conscience: I will pro-  
ceede in the Education.

I would haue them first of all to follooe Philosophie, as  
most auncient, yea, most excellent, for as it is pleasant to passe  
through many sayre Citties, but most pleasant to dwell in the  
fairest: euen so to read many Histories, and Artes it is pleasant,  
but as it were to lodge with Philosophie most profitable.

It was pretty said of Dion the philosopher, that as when  
the



## Euphues and his Ephœbus.

the wooders could not haue the companie of Penelope: they ran to her hand-maidens: so they that cannot attaine to the knowledge of Philosophie, apply their mindes to thinges most vile and contemptible. Wherefore we must preferre Philosophie, as the onely Princeesse of all Sciences, and other Arts as wayting maides.

For the curing and keeping in temper of the bodie, man by his industry hath found two things, Physicke and Exercise; the one cureth sicknes, the other preserveth the body in temper, but there is nothing that may heale diseases, or cure wounds of the minde, but onely Philosophie. By this shall we learne what is honest, what dishonest: what is right, what is wrong: and that I may in one word say what may be said, what is to be known, what is to be avoided: how we ought to obey our Parents, reverence our Elders, entertaine Strangers, honor Magistrates, loue our Friends, live with our Wives, vse our servants. How we should worship God, be dutifull to our Fathers, stande in awe of our Superiours, obey the Law, giue place to Officers, how we may choose Friends, nurture our Childre, and that which is most noble, how we should neither be too proude in prosperitie, neither pursue in aduersitie, neither like beastes overcome with anger.

And heere I cannot but lament Athens, which hauing been alwaies the nurse of Philosophers, doth now nourish onely the name of Philosophie. For to speake plainly of the disorder of Athens, who doth not see it and sorrowe at it? Such playing at Dice, such quaffing of drinke, such dalliance with women, such dauncing, that in mine opinion, there is no quarter in Plauders to giuen to tippeling, no Courtier in Italie so giuen to riot, no creature in the world so mislead, as a Student in Athens.

Such a confusion of degrees, that the Scholler knoweth not his dutie to the Bachelor, nor the Bachelor to the Master, nor the Master to the Doctor: such corruption of manners, contempt of Magistrates, such open sinnes, such priue villanie, such quarrelling in the Streets, such subtilie practices in Chambers, as maketh my hart to melt with sorrow to thinke of it, and

## Euphues and his Ephœbus.

Should cause your minds Gentlemen to be penitent to remember it. Moreover, who doth know a Scholler by his habit? Is there any hat of so unseemlie a fashion, anie doublet of so long a waist, anie hose so short, anie attire, either so costlie or so courtlie, either so strange in making, or so monstrous in wearing, that is not woorne of a Scholler? Haue they not now in stead of black cloth, black Veluet, in stead of course sack-cloth, fine Silke? Be they not moze like Courtiers then Schollers, moze like Stage-players then Students, moze like Ruffians of Naples, then disputers of Athens? I woulde to God they did not imitate all other Nations in the vice of the mind, as they do in the attire of the body: for certainlie, as there is no Nation, whose fashion in apparrell they do not vse, so there is no wickednesse published in anie place that they do not practise.

I thinke that in Sodome and Gomorra, there was neuer moze filthines, neuer moze pride in Rome, moze poisoning in Italie, moze lying in Grece, moze piluie spoiling in Spayne, moze idolatrie in Egypt, then is at this day in Athens, neuer such sects among the Heathens, such Scismes among the Turks, such mis-beliefe among the Infidels, as is now among Schollers. Be there not manie in Athens which think there is no God, no redemption, no resurrection?

What shame is this Gentlemen; that a place so renowned for good learning, shoulde bee so shamed for ill lining? What where grace doth abound, sinne should so superabound? What where the greatest profession of knowledge is, there should also be the least practising of honestie. I haue read of many Universities, as of Padua in Italie, Paris in Fraunce, Wittenberge in Germany, in England of Oxford and Cambridge, which if they were halfe so ill as Athens, they were too too bad, and as I haue heard, as they be, they be stark naught. But I can speake the lesse against them, for that I was neuer in them, yet can I not chuse but be agreed, that by report I am infected rather to accuse them of hauidie, then excuse them any way. Oh Gentlemen, what is to bee looked for, nay, what is not to bee feared, when the Temple of Vesta where Virgins should liue, is like the

## Euphues and his Ephæbus.

the Stewes fraught with Trimpets, when the Altar where nothing but sanctitie and holines should be vsed, is polluted with vncleannes, when the Vniuersities of Christendome, which should be the eyes, the lights, the leauen, the salt, the seasoning of the woilde, are dimmed with blinde conceits, put out with pride, and haue lost their sauer with impietie. As it not become a by-woorde among the common people, that they had rather sende their childzen to the Cart then to the Vniuersitie, being induced so to say, for the abuse that reigneth in the Vniuersities, who sending their sonnes to attaine knowledge, finde them little better learned, but a great deale worse lined then when they went, and not onely withists of their money, but also banquerouts of good maners. Was not this the cause that caused a simple woman in Greece to exclaime against Athens, saying: The Maister & the Schollers, the Tutor and the Pupil be both agreed, for the one carreth not how little paine hee taketh for his monie, the other how little learning. I perceiue that in Athens there bee no changelings: when of olde it was said to a Lacedemonian, that all the Grecians knew honesty, but not one practised it.

When Panathenæa were celebrated in Athens, an old man going to take a place, was mockingly reſected, at the last, coming among the Lacedemonians, all the youth gaue him place, which the Athenians liked well of. Then one of the Spartans cryed out: Woeilie the Athenians know what should bee borne, but they neuer doe it. When one of the Lacedemonians had bene for a certaine time in Athens, seeing nothing but vaunting, dicing, banquetting, surſetting, and licentious behauior, returning home, he was asked how all things stood in Athens, to whom he answered, all things are honest there, meaning that the Athenians accounted all things good, and nothing bad. How much abuses should or might be redressed in all Vniuersities, especially in Athens, if I were of authority to commaund, it should be seene, or of credite to perswade those that haue the dealing with them, it should soon be shewn. And until I see better reformation in Athens, my young Ephæbus shall not be

## Euphues and his Ephœbus.

nurtured in Athens. I haue spoken all that you Gentlemen might see how the Philosophers in Athens, practise nothing lesse then Philosophie, what Scholler is her that is so zealous at his Booke as Chrisippus, who had not his maide Melissa thrust meate into his mouth, had perished with famine, breeing abwaies studying.

Who so watchfull as Aristotle, who going to bedde, would haue a ball of Masse in his hand, that if he should be taken in a slumber, it might fall and wake him? No, no, the times are changed, as Ouid saith, and we are changed in the times, let vs endeavour euery one to amend one, and wee shall some be amended: let vs giue no occasion of reproch, and wee shall more easily beare the burthen of false reports. And as we see by learning what we should doe, so let vs doe as we learne, then shall Athens flourish, then shall the students be had in great reputation, then shall learning haue his hire, and euery good scholar his hope. But returne we once againe to Philo.

There is amongst men a trifold kind of life. Agiue, which is about ciuill function and administration of the Common-Weale: Speculative, which is continuall meditation and studie: The third a life led, most commonly a leude life, an idle and a vaine life, the life that the Epicures account their whole felicitie, a voluptuous life, replenished with all kind of vanitie, if this active life be without Philosophie, it is an idle life, or at least a life euill imployed, which is worse: if the contemplative life be seperated fro the agiue, it is most vnpromisable. I would therefore haue my youth so to bestowe his studie, as hee may be both exercised in the common-weale to common profit, and wel imployed priuately for his owne perfection, so as by his studie the rule he shall beare may be directed, and by his gouernment his studie may bee increased: in this manner did Pericles deale in ciuill affaires: after this sort did Archias the Tarentine, Dyon the Syracusan, the Theban Epiminondas gouerne they? Citi-  
ties.

For the exercise of the body, it is necessarie also some what be added, that is, that the child should be at such times permitted

## Euphues and his Ephieques

ted to recreate himselfe, when his minde is overcome with studie, leaſt dull dulling himselfe with overmuch indolence, he become brittle after ward to conceive readilie: besides this, it will cause an apt disposition and naturall strength; that it be foredefained. A good composition of the body, is partly a good consideration of old age, for as in the faire Sommer we prepare all things necessary for the cold Winter, so good manners in youth, and lawfull exercises, be as it were victuals and nourishment for age, yet are their labours and pastimes so to be tempered, that they weaken not their bodies more by play, then otherwise they should haue done by studie: and so to be, that they addict not themselves more to the exercise of the limbs, then the following of learning: the greatest enemies to discipline, as Plato recounteth, are labours, and sleep.

It is also requisite that he be expert in martiall affaires, in shooting, in darting, that he haue and hunt for his honest pastime and recreation: and if after all these pastimes, he shall seeme secure, nothing regarding his hooke, I would not haue him scourged with stripes, but threatened with words; not pulled with blows like seruants, the which the more they are beaten, the better they heare it, and the less they care about it: for children of good disposition, are either intirely pleased to goe forward, or ashamed by dispraise to commit the like offences: those of obstinate and blackish behaviour, are neither with wordes to be perswaded, neither with stripes to be corrected. They must now be chaunted with sharpe rebukes; straightwaies admonished with faire wordes; now threatened a punishment, by and by promised a reward, and dealt withall as parents doe with their babes, whom after they haue made to cry, they proffer the teate.

But diligent heed must be taken, that hee be not praised above measure, leaſt standing too much in his owne conceit, hee become obstinate in his owne opinions. I haue knowne many fathers, whose great loue towards their sonnes, hath bene the cause in time that they loued them not: for when they see a sharpe wit in their sonne, to conceale, for the desire they haue,

## Euphues and his Epheobus.

haue, that hee should out-runne his fellows, they loade him with continuall exercise, which is the onely cause that hee sinketh vnder the burthen, and giueth ouer in the plaine fieldes: Plants are nourished with little rather, yet drowned with much; euen so the mind with indifferent labour waxeth more perfect; with ouer-much studie it is made fruitlesse.

We must consider that all our life is deuided into remission and studie: As there is watching, so is there sleepe: as there is warre, so is there peace: as there is Winter, so is there Summer: as there be many working dayes, so is there also manie Holy dayes: and if I may speake all in one worde, ease is the sauce of labour, which is plainly to be seene, not onely in liuing things, but also in things without life: We unbend the Bow, that we may the better bend it: we vnloose the Harp, that wee may the sooner tune him: the body is kept in health, as well with fasting as eating: the minde healed with ease, as well as with labour. Those Parents are in my minde to be disliked, which commit the whole care of the child to the custodie of a hireling; neither asking, neither knowing, how their children profit in learning: For if the father were desirous to examine his sonne in that which he hath learned, the Master would be more careful what he did teach: but seeing the father carelesse what they learne, he is also carelesse what he teacheth. That notable saying of the Horse-keeper may be here applyed, which sayeth, Nothing will I see the Horse as the eye of the King.

For euen, I would haue the memory of children continually to be exercised; which is the greatest furtherance to Learning that can be. For this cause they faimed in their olde Fables, Memorie to be the mother of Perfection. Children are to be chastised if they vse any filthy or vnseemly talke, for as Democritus saith, the words of the youth are the seeds of vice: they must be courteous in their behaviour, lowly in their speech, not disdainning their cockenates, or restraining their company: they must not lye wantonly, neither speake impudently, neither be angry without cause, neither quarrellous without colour. A young man being perforce in nature, and proud in words and man-



## Euphues and his Ephebus.

next, gaue Socrates a spurne, who being moued by his fallowes  
to geue him another: If sayd Socrates an Ass had kicked mee,  
would you also haue mee to kicke him againe: the great wise  
dome in Socrates in suppressing his anger, is woorthy great co-  
mendation. Archiras the Tarenine, returning from war, and  
finding his ground ouer-growne with weedes, and turned vp  
with Spoales, sent for his Farmer, vnto whom hee sayd, If I  
were not angry I would make thee repent thy ill husbandry.  
Plato hauing a seruant whose blisse was in filling of his belly,  
seeing him on a time idle and vnholiest in behauiour, sayd, Out  
of my sight, for I am incensed with anger.

Although these examples be hard to imitate, yet should eue-  
ry man doe his endenour to repress that hotte and heady humor  
which hee is by nature subiect vnto. To be silent and discret in  
company, though many think it a thing of no great waight and  
importance, yet it is most requisite for a young man, and most  
necessary for my Ephebus. He neuer hath beene hurtfull to any  
to hold his peace: to speake, damage to many: what is kept in  
silence is hush, but whatsoeuer is blabbed out, cannot againe  
be recalled. We may see the cunning and curious worke of na-  
ture, which hath barred and hedged in nothing so strongly as  
the tongue, with two rowes of teeth, and therewith two lips:  
besides, she hath placed it farre from the hart, that it should not  
utter that which the hart had conceined. This also should cause  
vs to be silent, seeing those that vse much talke, though they  
speake truly are neuer beleued.

Wise therefore is to be refrained, which is termed to bee  
the glasse of the minde, and it is an old prouerbe, Whatsoeuer  
is in the hart of the sober man, is in the mouth of the drunkard.  
Dias holding his tongue at a feast, was termed there of a tatter-  
to be a foole, who sayd: Is there any wise man that can holde  
his tongue amidst the Wine? Vnto whom Dias answered,  
There is no foole that can. A certaine Gentleman here in A-  
thens inuited the Kings Legats to a costly and sumptuous feast,  
where also he assembled many Philosophers, and talking of di-  
uers matters, both of the Common weale and learning, namely

Zeno

## Euphues and his Ephœbus.

Zeno sayd nothing. Then the Embassador sayde, What shall we shew of thee O Zeno, to the King? Nothing answered he, but that there is an olde man in Athens, that amongst the Poths could hold his peace.

Anacharsus supping with Solon, was found a sleepe, having his right hand before his mouth; and his left upon his privities, whereby was noted, that the tongue should be rained with the strongest bridle. Zeno because he would not be enforced to reveale any thing against his will by tormente, yett off his tongue, and spet it in the face of the Tyrant.

Polve, when chyldzen shall by wisdoome and bte refrayne from overmuch teatling; let them also be admonished, that when they shall speake, they speake nothing but truth; to lye is a vice most detestable, not to bee suffered in a slave, much lesse in a sonne. But the greatest thing is yett behind, whether that those are to be admitted as rockmates with chyldzen; which love them entirely, or whether they be to bee banished from them. When as I saw many fathers more cruell to thely Chyldzen then carefull of the, which thinke it not necessary to have those about them that most tender them, then am I halfe as it were in a doubt to give counsaile. But when I call to my remembrance, Socrates, Plato, Xenophones, Eschines, Alcibiades, and all those that so much commend the love of men; which have also brought by many to great rule, reason, and pietie, then I am encouraged to immitate those, whose excellencie doth warrant my precepts to be true. If any shall love the chylde for his comely countenance, him would I have to bee banished as a most dangerous and infectious beast: if he shall love him for his fathers sake, or for his owne good qualities, him would I have to be with him alwayes; as supernisour of his manners, they hath it bene in times past, the love of one Athenian to the other, and one Lacedemonian to the other.

But having sayde almost sufficient for the education of a chylde, I will speake two or three words how he should be trained when hee groweth in yeres. I cannot but mislike the nature of ducks parents, which appoynt over sers and Tutor

Euphues and his Ephēbus.

to their children in their tender age, and suffer them when they come to be young men, to have the riddle in their owne hande, knowing not that age requireth rather a hard sonaile then a pleasant Wit, and is sooner allured to wickednes then childhood. Who knoweth not the escapes of children, as they are small, so are they soone amended, either with threats they are to be remedied, or with faire promises to be rewarded. But the finnes and faults of young men are almost or altogether intollerable, which give themselves to be delicate in their diet, prodigall in their expenses, using Dancing, Drunkennesse, debauching of Virgins, abusing Wives, committing incests, and accounting all things honest, that are most bad and abhorrible.

Here therefore must be used a due regarde that they last may be repressed, their riot abated, their courage cooled, so hard it is to se a young man to be master of himselfe, which wildest himselfe as it were a bondslave to some cruel lasting affections. Wiser Parents ought to take good heed, especially at this time, that they frame their sonnes to modestie, either by threats or by rewards, either by faire promises or severe punishments, rather observing the manner of those that have been over come with wilnesse, or the happiness of them that have contented themselves within the bands of reason: these two are as it were the Emblems of vertue, the hope of honour, the feare of punishment. But chiefly, Parents must cause their youth to abandon the society of those which are noted of evil living and lewde behaviour, which Pythagoras taught somewhat obscurely to note in these his sayings.

First, that one should abstaine from the taste of those things that have blacke hailes: that is, we must not vie the company of those whose corrupt manners doe as it were make their life blacke. Next to goe above the ballance, that is, to reverence no place, neither for fauour or flattery to lean vpon any one partiall ly. Not to live in idleness, is, that both hands be employed. That we should not shake every man by the hand, that is, that we should not count friendship with all. Not to wear a straight

## Euphues and his Ephæbus.

King: that is, that we should trade our life to us the neede not  
to fetter it with chaires. Not to bring fire to the slaughter: in  
that we must not provoke any that is furious, with words. Not  
to eat our hearts: that is, that wee should not waste our selves  
with thoughts, consume our bodies with sighes, with sobbes, or  
with care to pine our carkasses. To abstaine from Beames that  
is, not to meddle in civill affaires or businesse of the Common-  
weale, for in old time the election of Magistrates was made by  
pulling of Beames. Not to put our meate in Scapio, that is, we  
should not speake of manners or vertues, to those whose minds  
be infected with vice.

Not to retire when we are come to the end of our race: that  
is, when we are at the point of death, we should not be oppres-  
sed with griefe, but willingly goe to nature. But I will re-  
turne to my former precepts: that is, that young men should be  
kept from the company of those that are wicked, especially from  
the sight of the flatterer. For I say now, as I have oftentimes  
before said, that there is no kinde of beast so horrible as the fla-  
tterer, nothing that will sooner consume both the toine and the  
father, and all honest friends.

When the father exhorteth the sonne to continencie, the fla-  
tterer provoketh him to lust: when the father warneth him  
to continencie, the flatterer allureth him to lust: when the fa-  
ther admonisheth him to thrift, the flatterer haleth him to pro-  
digallity: when the father encourageth him to labour, the fla-  
tterer layeth a cushion under his elbowe to sleepe: bidding him  
to late, toinke, and to be merry, for that the life of man is short  
gone, and but as a short shadow, and saying that wee have but a  
while to live, who would doe like a servant? They say, that  
now they fathers be olde, and waste through age like Saur-  
ous. Whereof it cometh that young men, giving not enough at-  
tention rare, but ready to yeve to flatterers, fall into such mis-  
fortune: whereof it procedeth, that they thinke the world  
marry because they be wise, and die before they flye. These be  
the beasts which live by the trenchers of young Gentlemen,  
and consume the treasures of their friendship, till they  
that

## Euphues and his Ephebus.

that both young youths in all their sayings, that uphold them  
in all their doings, with a ye, or anay, these be they that are  
at every beck, at every nodde, ; framed by fortune, names by  
free will. 111  
Wherefore, if there be any Father that would have his chil-  
dren nurtured and brought up in honesty, let him expell these  
Wantons, which have a sweet smell, but a denouring minde:  
yet would I not have Parents altogether precise, or too severe  
in correction, but let them with milnes forgive light offences,  
and remember that they themselves have beene young: As the  
Physition by mingling bitter persons with sweet liqour, brin-  
geth health to the body, so the Father with sharpe rebukes, sea-  
soned with loving looks, causeth a redresse and amendment in  
the child. But if the Father be throughly angry upon good oc-  
casion, let him not continue his rage, for I had rather he should  
be sometime then long to be please, for when the sonne shall  
perceive, that the Father hath conceived rather to hate then  
to hate against him, he becommeth desperate, neither regarding  
his Fathers ire, neither his owne batle. 112  
Some light faults let them be visible, as though they knew  
them not, and seeing them, let them not seeme to see them; and  
hearing them, let them not seeme to heare. Will can easily for-  
get the offences of our friends, be they never so great, and shall  
we not forgive & strapes of our children be they never so small?  
We beare often strokes with our servants, and shall wee not  
some-times with our sonnes? The fairest Jewell is railed at  
with the hand as with the spurre, the wildest child is not  
soone corrected with a word, as with a weapon. If the sonne be  
so stubborn, obstinately to rebell against thee, or so wilfull to  
persever in his wickednes, that neither for feare of punishment,  
neither for hope of reward, he is any way to be reclaimed; then  
seeke out some marriage fit for his degree, which is the surest  
hemp of youth, and the strongest chaine to fetter affections that  
can be found. Yet let his wife be such alone, as is neither much  
noble in birth, or farre more rich in goods, but according to  
the wise saying: Choose me wry way to more an unhypocrite,  
1109 13 2 equall

## Euphues and his Ephoebus.

equall in both; for they that do desire great victories, do rather marrie themselves to the wealth, then to their wife.

But to returne to the matter: It is most requisite that fathers, both by their discret counsaile and honest conuersation, be an example of imitation to their children; that they seeing in their Parents, as it were in a glasse, the perfection of manners, they may be encouraged by their right lining, to practise the like pietie. For if a Father rebuke his child for swearing; and he himselfe a blasphemor, doth he not see that in defecting his sons vice, he also noteth his owne? If the Father counsaile his son to rectaine chastitie as most wholesome, and think himselfe intemperate, doth he not as well reprehend his owne folly; as rebuke his sonnes? Age alwaies ought to be a mirrour for youth: for where old age is unpudent, there certainly youth will needs be shamelesse: where the aged haue no respect of their honorable and gray haire, there the young gallants haue little regard of their honest behauiour. If a man would to conclude all, where age is past grauitie, there youth is past grace: The first of all, wherewith I would haue my Ephoebus instructed, is this: I would haue him instructed, shall hee be his appoynt in this following.

First, that he be of honest Parents, nurtured in his Mother, brought up in such a place as is not corrupt; both for the ayre and manners; with such a person as is unpisled, of great estate, of profound knowledge, of absolute perfection; that hee be instructed in Philosophie; that hee be expert in the learning, and haue in all Sciences a smack, whether hee can comprehend the nature of any thing; that his bodie be kept in his pure strength by his well exercise, his wit and memory by diligent studie: that hee abandon all affectments of vice, and continually incline to vertue: All which I will shall, as it may come to passe, I the more hope that if other Places Common to all shall flourish, that my Ephoebus shall be a Wittisam: that if Aristotle find any happy man, it will be my child; if Tully can find any to be an absolute Orator, it will be my young youth: I am here therefore Gentlemen, to exhort you, that with all industrie you apply



## Euphues and his Ephebus

what minutes of the time of his life; that he should be  
your fellow-student, so you may be content, as the day you  
dine with the name of his holiness, so you will find his long and  
old the duties of his holiness: let not your wisdom be altered  
with the name of his holiness, as with travelling into strange  
Counties, where you shall become wise concerning the  
heretic and his, whether with you by either of these most famous  
Dutch hat, the French hose, the Spanish slipper, the Italian  
hike, and I know not what. I shall not you eye on the beauty of  
I shall not you eye on the beauty of the women, as he will  
way your hart with follie, let not that some time longer  
pouch fatter himselfe as fat as a toke, when you  
now being cut, though it be healed, there is still a wound  
a scarre, or as five timen stained with black sticke, though it be  
washed neuer so often, will haue no yong shall: but he will  
and is a glorie, may be wisely, though it be a glorie, though  
cured with reason, or coolly in the time, yet there is still  
peare a scarre, by the which one may see he is a glorie  
peared, and a blessing, where by one may see the glorie  
honestained. Refraine fro dining, when you are the  
that by reason is drawn to the hart, and from his  
was the mean that lost John Baptist his hart, and he  
will, as I have heard of recreation, although I doubt  
I speake boldly unto you, because I am bold, and you  
Athenians hath been, what Acheians, what Athenians  
of our gelle. Let not euer be sure and be in a  
if were your chamber, frequent not that  
where either for desire of delicate eates, or for meeting of  
full companions, ye both spend your money  
time idle; imitate him in life, whom you see  
his learning. Aristotle, who was never true in  
of those that were beloved their time, and  
there is nothing more sweet than those; nothing more  
sweeter; we have not as Seneca saith, little time to live, but we  
lose much, neither have we a short life by nature, but we make  
it shorter by our negligence; our life is long, if we know how to



## Euphues and his Ephebus.

is with boldness to bestow that Talent: that by grace I have  
 given unto you.

And here I cannot choose but give you that counsaile, that  
 an old man in Naples gave me most wisely, although I have  
 neither grace to follow it, neither toll to give ear to it, desiring  
 you not to reject it; but ansey who hath despise it, shall have  
 I can remember to day his words.

Descend into your owne consciences; consider with your  
 selves the great difference betwixt a living and a dead man;  
 wit and wisdom; love and hate: Be merry; but not merry  
 like the sober; but not full of pleasures; and as the proverb  
 Let your attires be comely, but not too costly; your house  
 faire; but not too fine: Use pleasures as the things of this world,  
 to passe the time in honest recreation: neither be a man without  
 cause; neither be you revellous without proof: be not light to  
 follow every mans opinion; neither obstinate to stand in your  
 owne conceits: Esteem God, fear God, love God, and do what  
 he bleas you; as either your hearts can wish, or your friends  
 desire.

This was his grace and goodly advice; whose counsaile I  
 would have you all to follow; frequent lectures, be diligent  
 in spending, neglect not your private studies; let not degrees be  
 given for love, but for learning; not for money, but for know-  
 ledge: and because you shall be the better encouraged to follow  
 my counsaile; I will be as it were an example my selfe; desir-  
 ing you all to imitate me.

Euphues having ended his discourse, and finished those pre-  
 cepts which he thought necessary for the instruction of youth,  
 gave his minde to the continuall studie of Philosophy, in which  
 as he became publique teacher in the University, with such co-  
 mmendation, as never any before him, in the which he continued  
 for the space of twenty years; onely searching out the secrets of  
 Nature, and the hidden mysteries of Philosophy; and having  
 collected into three volumes his lectures; thought for the pro-  
 fit of young Scholars to set them forth in print; which if hee  
 had done, I would also in this place have inserted, but

## Euphues and his Ephebus

his altering his former determination, & it into this, discourt  
with himselfe.

But Euphues, not thus contented to the stroke of the sea-  
ther, that thou hast forgotten thy God in heaven: shall thy wit  
rather be employed to the attaining of humane wisdom, then  
being knowledge in all, and of all great, were to be taught his  
bookes, then Christ with his blood, what comfort canst thou  
find in philosophy for the amitie conscience, & without hope of  
the resurrection, what glad tidings of the Gospell?

For as much as the selfe that thou art a Gentleman, yea, and  
a Christian, and if thou venter thy calling, thou art to be taken a  
foole. For what shall be the state of those Gentlemen, which  
leave it a blaine to their Conscience, and a blot to their owne  
Glorie, to be so as pagans, & infidels? They thinke it nothing  
convenient for their fellowship to ride with hyppon a great horse, in  
hunting, to hunt for hounds, swache, in philosophy, neither thinke  
it of the best way of wisdom, neither the way, which in  
Christ, only they account naturall, most contemptible, & dishon-  
ourable, and ought to be most notable. Without this, there is no  
lawyer, he be never so glayous, no physician, he be never so  
excellent, no philosopher, he be never so learned, no soldier, no  
warrior, he be never so valiant, no politician, no statesman, no  
poet, no lawyer, so valiant in prowl, but he is to be despised,  
and abhorred.

Farewell therefore the fine and filed phrase of Cicero, the  
pleasant Eliges of Ouid, the depth and profound knowledge  
of Aristotle, Farewell Metaphisic, Farewell philosophy, fare-  
well all learning, which is not sprung from the booke of the  
holy Bible.

In this learning shall we finde, and will be for the intake, and  
narrow for the wrong, in this shall we see howe the ignorant  
may be instructed, the chaste corrupted, the patient comforted,  
the wicked punished, the good instructed. When Gentle-  
men would some times sequester themselves from their  
owne delights, and impley their wits in searching these heav-  
enly & divine mysteries. It is common, & good, and lamentable  
to

## Euphues and his Ephecius.

to see, that if a young youth haue the gifts of Nature, as a sharp wit, or of Fortune, as sufficient wealth to maintaine them, hee imployeth the one in the vaine inuentions of lone, the other in the vile bzauerie of pride: the one, in the passions of his minde, and promises of his Lady, the other, in furnishing of his bodie, and furthering of his lust. Whereof it cometh, that such vaine Ditties, such idle Sonnets, such enticing songs, are set forth to the gaze of the worlde, and grieke of the goodly. I my selfe, knowe none so ill as my selfe, who in times past haue beene so superstitiously addicted, that I thought no heauen to the Paradise of Loue, no Angell to be compared to my Lady: but as repentance hath caused me to leaue and loath such vaine delights, so wisdom hath opened vnto mee the perfect gate to eternall life.

Besides this, I my selfe haue thought, that in Diuinitie there might be no eloquence which I might imitate, no pleasant inuention which I might followe, no delicate phrase that might delight me, but now I see, that in the sacred knowledge of Gods will, the onely eloquence, the true and perfect phrase, the testimonie of saluation doth abide: and seeing without this, all learning is ignorance, all wisdom mere folly, all wit, plaine bluntnes: all iustice iniquitie: all eloquence, barbarisme: all beautie, deformitie: I will spend all the remainder of my life in studying the olde Testament, wherein is prefigured the coming of my Saviour, and the newe Testament, wherein my Christ doth suffer for my finnes; and is crucified for my redemption, whose bitter agonies should cast euery good Christian into a shivering Ague, to remember his anguish: whose sweating of water and blood, should cause euery deuout and zealous Catholike to shed teares of repentance, in remembrance of his torments.

Euphues hauing discoursed thus with himselfe, did immediately abandon all light companie, all the disputations in scholes of Philosophie, and gaue himselfe to the touchstone of holines in Diuinitie, accounting all other things as most vile and contemptible.



## Euphues and his Ephœbus.

¶ Euphues to the Gentlemen Schollers in  
Athenis.



He Merchant that trauaileth for gaine, the Husbandman that toileth for increase, the Lawyer that pleadeth for gold, the Crafts-man that seeketh to live by his laboz, all these after they haue fasted themselves with sufficient, eyther take they ease, or lesse paine then they were accustomed: Hippomanes ceased to runne when she had gotten the goale: Hercules to labour when hee had obtained the victoꝝ: Mercurie to pips when hee had cast Argus in a slumber. Every action hath his end, and then we leaue to sweate when we haue founde the the sweet. The Ant though she toyle in Sommer, yet in Winter she leaueth to trauaile. The Bee though she delight to suck the faire flower, yet is she at the last cloyed with the Honnie. The Spyder that weaueth the finest thred, ceaseth at the last, when she hath finished her webbe. But in the action and studie of the minde (Gentlemen) it is farre otherwise, for he that seeketh the spæt of learning, endureth all the towe of labour. He that seeketh the depth of knowledge, is as it were in a Labyrinth, in the which the farther he goeth, the farther he is from the end: or like the Bird in the lime-bush, which the moze she striueth to get out, the faster sticketh in.

And certainly it may be said of learning, as it was said of Nectar the drinke of the Gods, the which the moze it was drunken, the moze it would ouer-flow the bjm of the Cup, neither is it farre vnlike the stone that groweth in the Miner of Curia, the which the moze it is cut, the moze it increaseth.

And it fareth with him that followeth it, as with him that hath the Dropsie, who the moze he drinketh, the moze he thirsteth. Therefore in my minde, the Student is at lesse ease then the Oxe that draweth, or the Ass that carieth his burthen, who neither at the word when others eate, is voide of labour, neither in his bed when others sleepe, is voide of meditation.

But



## Euphues and his Ephæbus.

But as in manuarie crafts, though they be all good, yet that is counted most noble, that is most necessary: so in the actions and studies of the minde, although they be all worthy, yet that deserueth greatest praise, which bringeth greatest profit. And so we commonly doe make the best account of that, which doth vs most good. We esteeme better of the Physitian that ministrereth the potion, then of the Apothecarie that selleth the drugs. How much more ought we with all diligence, studie, and industrie, to spend our short pilgrimage, in the seeking out of our saluation. Vaine is Philosophy, vaine is Whisick, vaine is Law, vaine is all learning, without the taste of Diuine knowledge. I was determined to write notes of Philosophy, which had bene to feede you fat with folly: yet that I might same neither idle, neither you euill imployed, I haue here set downe a brieue discourse, which of late I haue had with an Heretick, which kept me from idleness, and may if you reade it, deter you from Heresie. It was with an Atheist, a man in mine opinion monstrous, yet tractable to be perswaded. By this you shall see the absurd dotage of him that thinketh there is no God, or an insufficient God: yet here shall you find the summe of Faith, which consisteth onely in Christ, the weakenes of the Law, the strength of the Gospell, and the knowledge of Gods will. Here shall you finde hope if you be in dispaire, comfort, if you bee distressed: if you thirst, drinke: meate if you hunger. If ye feare Moses, who saith: Without you fulfill the Lawe you shall perishe: behold Christ, which saith, I haue ouer-come the Lawe. And that in these desperate dayes, wherein so many Sects are sowne, as in the wayning of the world, wherein so many false Christs are come, you might haue a certaintie of your saluation, I meane to sette downe the Touch-stone, wherunto every one ought to trust, and by the which every one should trie himselfe: which if you followe, I doubt not, but that as you haue proued learned Philosophers, you will also procede excellent Diuines, which G D D graunt.

and Euphues and Atheos.

Euphues and Atheos.



**T**HEOS. I am glad Euphues, that I have found thee at leisure, and partly that I might be merrie, and partly that I might be perswaded in a thing that much troubleth my conscience. It is concerning GOD. There be many that are of this minde, that there is a God, whom they trarme the creator of all things: a God, whom they call the Sonne, the rebauer of the world: a God, whom they name the holie Ghost, the worker of all things, the Comforter, the Spirite: and yet they are of this opinion also, that they be but one God, coequal in power, incomprehensible, and yet a Trinitie in person. I for my part, although I am not so credulous to beleue their curious opinions, yet am I desirous to heare the reasons that shoulde dyne them vnto such fond and frantlike imaginatiōs. For as I knowe nothing to be so absurd, which some of the Philosophers have not defended, so thinke I nothing so erroneous, which some of our Catholikes haue not maintained. If there were, as diuers dreame, a God that would reuenge the oppression of the widowes and fatherlesse, that would reward the zeale of the mercifull, pittie the poore, and pardon the penitent, then woulde the people either stande in greater awe, or be more lothe towards their God.

I remember Tully disputing of the nature of Gods, doynge Dionisius as a scoffer of such vaine & deuised deuises, who seeing Esculapius with a long beard of golde, and Apollo his father beardedlesse, played the Warber and shamed it from him, saying: It was not decent that the Sonne shoulde haue a beard and the father none. Seeing also Iupiter with an ornament of gold, tooke it from him, telling thus: In Sommer this attire is too heauie, in Winter too cold, heere I leaue one of Wallen, both warmer for the colde and lighter for the heate. Hee running also into the Temple, where certaine of the Gods with golden gifts stretched out their hands, toke them all away, saying:

## Euphues and Atheos.

ing: Who will be so mad, as to refuse things so gentle offered. Dost thou not see Euphues? What small account he made of their Gods? for at last, sayling into the Country with a prosperous winde, hee laughing said: Doe, see you not my masters how well the Gods reward our sacrifice. I could rehearse infinite opinions of excellent men, who in this popish holde of my life, but especially Pythagoras. And in my iudgement, if there bee any God, it is the world wherein we live, that is the only God. What can we behold more noble then the worlde, more sayre, more beautifull, more glorious? What more matheaticall to the sight, or more constant in substance? But this by the way Euphues, I have greater & more forcible arguments to confirme mine opinion, and to confute the error of those, that imagine that there is a God, but first I would gladlie heare thee shewe an answer to that which I haue said: for well I know, that thou art not onely one of those which be leue that there is a God, but of them also which are so pisse in honouring him, that they be scarce wise in helping themselves.

¶ Euphues. If my hope Atheos were not better to conuert thee, then my hap was here to conferre with thee, my heart would breake with griefe, which beginneth freshly to bleed for sorrow: thou hast strooken mee into such a shivering & colde terror, at the rehearsing of this thy monstrous opinion, that I looke euery minute when the ground should open to swallowe thee vp, and that God which thou knowest not, should with thunder from heauen, strike thee to hell.

Was there euer Barbarian so senselesse, euer miscreant so barbarous, that did not acknowledge a liuing and euermouing Iehouah? I cannot but tremble at the remembrance of his spaciellie, and dost thou make a mockery? Iniquitie of times, corruption of manners, blasphemie against the heauen. The Heathen man saith, yea, that Tully whom thou thy selfe alleadgest, that there is no Nation so barbarous, no kinde of people so sauage, in who there resteth not this perswasion, that there is a God, and euen they that in other parts of their life, seeme very little to differ from brute beasts, doe continually

## Euphues and Atheos.

keape a certaine sorte of Religion : so thoroughly hath this common principle possessed all mens mindes, and so fast it sticketh to all mens bowels. Yea, Idolatrie it selfe is a sufficient proofe of this perswasion : for we see how willingly man abaseth himselfe to honour other creatures, to doe homage to stocks, and to goe on pilgrimage to Images. If therefore man rather then he will haue no God, doe worship a stone, holue much more art thou duller then a stone, which goest against the opinion of all men :

Plato, a Philosopher, would often say, there is one whom we may call God omnipotent, glorious, immortall, unto whose similitude, we that creepe heere on the earth, haue our soules framed : what can be said more of a Heathen, yea, what more of a Christian :

Aristotle when he could not finde out by the secrecie of Nature, the cause of the ebbing and flowing of the sea, cried with a loude voyce. O thing of things, haue mercy vpon mee.

Cleanthes alleadged foure causes which might induce man to acknowledge a God : the first, by the fore-sawing of things to come : the second, by the infinite commodities which we daile reape, as by the temperature of the Ayre, the fatnesse of the Earth, the fruitfulness of Trees, Plants, and hearbes, the abundance of all things that may either serue for the necessity of many, or the superfluitie of a fewe : the third, by the terror that the minde of man is stricken into, by the lightnings, thunder, rages, tempests, hailes, snowe, earth-quakes, pestilence : by the strange and terrible sights which cause vs to tremble, as the raining of blood, the fire impressions in the Element, the ouer-flowing of floods in the earth, the prodigious shapcs and vnnaturall formes of men, of beastes, of birds, of fishes, of all creatures, the appearing of blazing Comets, which euer prognosticate some strange mutation : the sight of two Sunnes, which happened in the Consulship of Tudarus and Aquilius : with these things mortall men being afrighted, are enforced to acknowledge an immortall and omnipotent God. The fourth, by the equality of moving in the Heauen, the course of the Sun,

the

## Euphues and Atheos

the order of the starrs, the beautifullnes of the Element, the light wherof might sufficiently induce vs to beleue; they procede not by chaunce, by nature, or destinie, but by the eternall and diuine purpose of some omnipotent Deitie. Whereof it came, that when the Philosophers could giue no reason by Nature, they would say, there is one aboue Nature, another would call him the first mouer, another the ayder of Nature, and so forth.

But why goe I about in a thing so manifest, to vie proofes so manifold? If thou denie the truth, who can proue it, if thou be-  
 ny that black is black, who can by reason repproue thee, when thou opposest thy selfe against reason. Thou knowest that manifest truths are not to be proued, but belened, and that he that denieth the principles of any Art, is not to be confuted by arguments, but to be left to his owne folly. But I haue a better opinion of thee, and therefore I meane not to trifle with Philosophy, but to try this by the touchstone of the Scriptures.

As we read in the second of Exodus, that when Moses desired of God to know what hee should name him to the children of Israel: he answered, thou shalt say, I am that I am. Again, I am that I am. Again, He that is, hath sent mee vnto you. The Lord such your God, he is God in the Heauen aboue, and in the Earth beneath, I am the first, and the last I am: I am the Lord, and there is no other besides mee. Again, I am the Lord, and there is none other, I haue created the light & made darknes, making peace and framing euill. If thou desire to vnderstand what God is, thou shalt heare. He is euen a consuming fire, the God of reuenge, the GOD of iudgement, the Iyuing God, the searcher of the reines, he that made all things of nothing, Alpha and Omega, the beginning, and yet without beginning: the end, and yet euermlasting. One at whose breath the Mountaines shall shake, whose seate is the lofty Cherubins, whose foote-stool is the Earth. Inuisible, yet seeing all things, a zealous God, a louing God, miraculous in all points, in no part monstrous. Besides this, thou shalt well vnderstand, that hee is such a God, as will punish him whatsoever hee be, that blasphemeth his name, for holy is the Lord. It is written, bring  
 out



## Euphrates and Acheros

cut the blasphemers without the Tents, and let all those that hear him, lay their hands upon his head; and let all the people stone him. He that blasphemeth the name of the Lord, shall dye the death. Such a zealous God, that whosoever committeth Idolatry with strange Gods, hee will strike with terrible plagues. Turne not to Idols, neither make Gods with hands, I am the Lord your God, Thou shalt make no Image, which the Lord the God abhorreth, Thou shalt haue no new God, neither worship any strange Idol. For all the Gods of the Gentiles are devils. My sonnes, keepe your selues from Images, the making of Idols is the cause of all euill, the beginning & the end. Cursed be that man that ingratueth any Images, it is an abomination before the Lord. They shall be confounded that make their golden Images, or glory in Idols. It wil not synne any glory to another, nor my praise to any other Images.

If all these testimonies of the scriptures against make them to acknowledge a living God, barren what they say of such as hee altogether malicious. Every unbelieuer shall stir up his incredulitie, and be to those that be true in heart, they beleue there is no God, and therefore they shall not be partakers of him. The wrath of the Lord shall stand against an unbelieuing generation. If ye beleue not, ye shall not endure. Hee that beleueth shall not be damned, he that beleueth not, is damned already. The portion of the unbelieuers, shall be in the Lake that burneth with fire and brimstone, which is the second death.

If thou feele in thy selfe, Acheros, any sparkes of grace, pray vnto the Lord that hee will giue it to flame; if thou haue no feeling of faith, weep pray, and the Lord will giue abundance, for as hee is a terrible God, whose voyce is like the rushing of many waters, so is he a mercifull God, whose words are as soft as Oyle. Though hee breathe fire out of his nostrils against sinners, yet is he milde to those that aske forgiveness. But if thou be obstinate, that saying, thou wilt not see, and knowing, thou wilt not acknowledge, then shall thy hart be hardened with Pharaos, and grace shall be taken away from thee with Saule.



## Euphuus and Atheos.

Thus saith the Lord; who so belongeth, shall not perishe, heauen and earth shall passe, but the word of the Lord shall endure for ever.

Submit thy selfe before the Throne of his Maiestie, and his mercy shall saue thee: Honour the Lord, and it shall be well with thee: Besides him there is no strange God. Honour the Lord with all thy soule. Offer vnto God the sacrifice of praise. We not like the Hypocrites, which honour God with their lips, but be farre from him with their hearts, neyther like the foole, that saith in his hart, there is no God.

But if thou wilt still perseuer in thine obstinacie, thine end shall be worse then thy beginning, the Lord, yea, thy Saviour, shall come to be thy Judge, when thou shalt behold him come in glozy, with millions of Angels, and Archangels, when thou shalt see him appeare in thunderings and lightnings, and flashings of fire, when the Mountaines shall melt, and the Heauens be wrapp'd vp like a scrowle, when all the earth shall tremble; with what face wilt thou behold his glozy, that deniest his Godhead: How canst thou abide his presence, that belonnest not his essence: What hope canst thou haue to be saued, which blindest neuer acknowledge anie to bee thy Saviour: When shall it be sayd vnto thee, and to all those of thy Sect, (unless you repent,) Depart all you workers of iniquitie, there shall be weeping, and gnashing of teeth. When you shall see Abraham, Isaac, and Iacob, and all the Prophets, in the Kingdome of God, and ye to be thrust out: You shall conceiue hate, and hysing forth wood, your owne consciences shall condemn you lyke fire.

Where dost thou see Atheos, the threatenings against unbelieuers, and the punishment prepared for miscreants. What better and sounder proofe canst thou haue that there is a God, then thine owne conscience, which is vnto thee a thousand witnesses: Consider with thy selfe that thy soule is immortall, made to the Image of the almighty God: be not curious to enquire of God, but carefull to beleue, neither be thou desperate, if thou seest thy sinnes abound, but saythfull to obtaine merite, for

## Euphues and Atheos.

The Lord will saue thee, because it is his pleasure. Search therefore the Scriptures, they testifie of him.

Atheos. Truly Euphues you haue sayde somewhat, but you go about contrary to the custome of Scholes, which me thinks you should diligently obserue, being a professed Philosopher: for when I demand by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who should say, there was not a relation betwene God and the Scripture, because as the olde fathers define, without Scripture there were no God, no Scripture without a God. Whosoever therefore denieth a Godhead, denieth also the Scriptures which testifie of him. This is in my opinion absurdum per absurdum, to proue one absurditie by another. If thou canst as substantially by reason proue the authority of Scriptures to be true, as thou hast proued by Scriptures there is a God, then will I willingly with thee both beleue the Scriptures, and worship thy God. I haue heard that Antiochus commanded all the copies of the Testament to be burnt, from whence therefore haue we these new Bookes, I thinke thou wilt not say by Reuelation, therefore goe forward.

Euphues. I haue read of the milke of a Tigresse, that the more salt there is thowen into it, the fresher it is, and it may be that either thou hast eaten of that milke, or that thou art the help of that Ponder, for the more reasons that are beaten into thy head, the more unreasonable thou seemest to be, the greater my authorities serue, the lesser is thy beleefe. As touching the authority of Scriptures, although there be many arguments which do proue, yea, and enforce the wicked to confesse that the Scriptures came from God, yet by none other mean then by the secret testimony of the holy Ghost; our hearts are truly perswaded, that it is God which speaketh in the Law, in the Prophets, in the Gospell, the orderly disposition of the wisdom of God, the doctrine saouring nothing of earthliness, the goodly agreement of all parts among themselves, and especially the baseness of contemptible words, uttering the high mysteries of the heavenly kingdom, are second helps to establish the Scripture.

Moreover,

## Euphues and Atheos.

Moreover, the antiquitie of the Scriptures, whereas the Bookes of other Religions are later then the Bookes of Moses, which yet doth not himselfe inuent a new God, but setteth forth to the Israelites the God of their Fathers. Whereas Moses doth not hide the shame of Leuy his father, nor the murmuring of Aaron his brother, and of Mary his sister, nor doth advance his owne children: the same are arguments, that in his Booke is nothing fained by man. Also the miracles that hapned as well at the publishing of the Lawe, as in all the rest of the time, are infallible proofes that the Scriptures proceeded from the mouth of God: Also whereas Moses speaketh in the person of Iacob, assigneth government to the Tribe of Iuda, and where he telleth befoze of the calling of the Gentiles, whereof the one came to passe foure hundredeth yeres after, the other almost two thousand yeres, these are arguments, that it is God himselfe that speaketh in the Bookes of Moses.

Whereas Elay telleth befoze of the captivitie of the Jewes, and their restoring by Cyrus (which was bozne an hundredeth yeres after the death of Elay,) and whereas Ieremy befoze the people were led away, appointeth their exile to continue threescore and ten yeres, whereas Ieremy and Ezechuell being far distant places the one from the other, doe agree in all their sayings: Where Daniell telleth of things to come five hundredeth yeres after, These are most certaine proofes to establish the authoritie of the Bookes of the Prophets. The simplicitie of the speech of the first three Evangelists, containning heauenly mysteries, the prayle of Iohn thundering from on high with weightie sentences, the heauenly Light shining in the walkings of Peter and Paule, the sodaine calling of Mathew from the receipt of custome, the calling of Peter and Iohn from the Fisher boats, to the preaching of the Gospell, the conversion and calling of Paule, being an enemy to the Apostleship, are signes of the Holie Ghost speaking in them. The consent of so many ages, of so sundrie Nations, and of so diuers minds, in embracing the Scriptures, and the rare godlinesse of some ought to establish the authoritie thereof among vs. Also the blood of so

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many Martyrs, which for the confession thereof haue suffered death with a constant and sober zeale, are vndoubted testimonies of the truth and authoritie of the Scriptures.

The miracles that Moses recounted, are sufficient to perswade vs, that God, yea, the God of Hosties, set downe the Scriptures. For this that he was carried in a cloud vp into the Mountaine: that there euen unto the fortieth day he continued without the company of men. That in the very publishing of the Lawe, his face did shine as it were beset with the Sunnes beames, that lightnings flashed round about, that thunder and noises were each where heard in the aire, that a Trumpet sounded, being not sounded with any mouth of man. That the entry of the Tabernacle by a cloud set betwene, was kept from the sight of the people, that his authoritie was so miraculously reuerenced with the horrible destruction of Corah, Dathan, and Abiron, and all that wicked faction, that the Rocks broken with a rod, did by and by poure forth a Riuer, that at his prayer it rained Manna from Heauen. Did not God herein commend him from heauen as an vndoubted Prophet.

Nowe as touching the tyrante of Antiochus, which commanded all the Bookes to be burned: herein Gods singular providence is seene, which hath alwayes kept his word, both from the mightie that they could not extinguish the same, and from the malicious, that they could neuer diminish it. There were diuers copies which God of his great goodnesse had kept from the bloodie proclamation of Antiochus, and by and by sold lowed the translating of them into Greeke, that they might be published vnto the whole world. The Hebrue tongue lay not onely vnestimated, but almost vknowne, and surely had it not bene Gods will to haue his Religion prouided for, it had altogether perished.

Thou seest Atheos, howe the Scriptures came from the mouth of God, and are written by the finger of the holy Ghost in the consciences of the faithfull. But if thou be so curious to aske other questions, or so quarrellous to strine against the truth, I must aunswere thee, as an old Father aunswered a young

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young foole, which would knowe what God would be-  
 fore he made Heauen, so whom he sayes, Well, for such curi-  
 ous inquisitors of Gods secrets, whose wisdom is not to be  
 comprehended, & for who is he that can measure the wind, or  
 waite the fire, or attayne unto the unsearchable iudgements of  
 the Lord? Besides this, where the holy Ghost hath sealed to  
 set downe, there ought we to cease to enquire, seeing we haue  
 the sufficiency of our saluation contained in holy Scripture.  
 It were an absurditie in Schooles, if one being taught with a  
 place of Aristotle, could find none other left to adde or blanke,  
 then in doubting whether Aristotle spake truly wordes or no,  
 shall it then be tollerable to deny the Scriptures, having no  
 other colour to auoide an inconuenience, but by doubting whe-  
 ther they procede from the holy Ghost? But that first doubt  
 arise among many in our age, the reason is, their little faith,  
 not the sufficient proofe of the same: but as was ion said, &c.

Thou mayest as well demaund, Howe a ppyne shal be  
 white, or blacke; blacke, and why it should be called white, ra-  
 ther then Greene. Such grosse questions are to be answered  
 with slender reasons, and such idle heads should be satisfied with  
 able answers. He that hath no notion of Gods presence,  
 no feeling of the spirit, no taste of heavenly things; nor faith, or  
 conscience, nor sparke of grace, is rather to be comforted by tes-  
 timents then reasons, for it is an evident and manifest signe,  
 that the holy Ghost hath not sealed his conuiction, where by he  
 might crye, Abba Father, I could alludge Scripture to proue  
 that the goodly should refraine from the company of the wicked,  
 which although thou wilt not believe, yet wilt it condemne  
 thee. St. Paule saith, I desire you brethren, that you abstaine  
 from the company of those that walk in iniquitie. Again, O ye  
 Sonne, if sinners shall flatter thee, giue no eare vnto them, rise  
 from the dulle, and dulle shall rise from thee.

And surely, there is no so comfortable, nor so profitable, here he,  
 and bring this if it might be, to some taste of the holy Ghost, I  
 would abandon all place of the abuse, for I think the ground ac-  
 cursed whereon thou standest: Why questions are so monstrous,



## Euphues and Atheos.

that I cannot tell whether thou wilt cast a doubt; also whether thou haue a soule, or no, which if thou doe, I meane not to wast time in prouing that which thine infidelitie will not permit thee to beleue; for if thou hast as yet felt no taste of the spirit working in thee, then sure I am, that to proue the immortality of the soule were bootlesse; if thou haue a secret feeling, then it were needlesse. And God grant thee that glowing and sting in conscience, that thy soule may witnes to thy selfe that there is a liuing God, and thy hart shed drops of blood as a token of repentance, in that thou hast denied that God, and so I commit thee to God, and that which I cannot doe with any perswasion, I will not leaue to attempt with my prayer.

**Atheos.** Nay say a while good Euphues, and leaue not him perplexed with feare, whom thou mayst make perfect by faith; for now I am brought into such a double and doubtfull distresse, that I know not how to turne; if I beleue not the Scriptures, then shall I be condemned for unbeliefe; if I beleue them, then shall I be confounded for my wicked life. I knowe the whole course of the Bible, which if I should beleue, then must I also beleue that I am an aduersary. For thus saith Iehoua to his seruants: If man fight against man, God can forget it, if against God, who shall intreat for him. He that sinneth, is of the deuill, the reward of sinne is death, thou shalt not suffer the wicked to liue: take all the princes of the people, and hang them against the sunne on Gibbets, that my anger may be turned from Israel: these sayings of holie Scripture cause me to tremble and shake in every sinne.

Against this saith the holy Bible, Now shall the scourge fall vpon thee, for thou hast sinned: behold I am a curse before you to day, if you shall not hearken to the commandments of the Lord, all they that haue forsaken the Lord shall be confounded. Furthermore, where threats are pointed out against sinners, my hart bloodeth in my belly to remember them.

I will come into you in iudgement, saith the Lord, and I will be a swift and a seuerer iudgement: offenders shall tremble, and those that haue committed perurie, and reuyned the duties



## Euphies and Athees

of hirelings, oppressed the widowes, mistreated the stranger, and those that have not feared me the Lord of Hosts, Out of his mouth shall come a two edged sword, which shall cut off the wicked.

Behold I come quickly, and bring my reward with me, which I will give to every one according to his desert.

Great is the day of the Lord, and terrible, and to whom he shall not abide him: What then shall I thanke, when the Lord shall arise to iudge, and when he shall demand, what shall I answer: Besides this the names that in holy scripture are attributed to God, being a terror of my guiltie conscience, he is sayd to be a terrible God, a God of reuenge, whose voice is like the thunder, whose breath maketh all the corners of the earth to shake and tremble.

These things Euphies testifies vnto his conscience, that if there be a God, he is the God of the righteous, and that which will confound the wicked. Whether therefore shall I goe, or who may auoid the day of vengeance to come: If I goe to heauen, that is his seate: If into the earth, that is his footstool, if into the depth, there hee is also: Whither can I shrowde myselfe from the face of the Lord, or where can one hide him that the Lord cannot finde him: His wordes are like fire, and the people lyke hie wood, and shall be consumed.

Euphies. Although I cannot, but reioyce to heare this acknowledgement a God, yet must I needs lament to see that I cannot trust him. The deuill that roaring I confounding his poe to be taken out of his iawes, alledgeth that scripture that may condemne the sinner, leauing all out that should comfort the sorrowfull. Such like vnto the deceitfull Whistler, which recounteth all things that may endamage the Patient, neuer telling any thing that may reuere him.

Let not thy conscience be agrieved, but with a penitent heart renounce all thy former iniquities, and thou shalt receiue eternall life. Assure thy selfe, that as God is a Lord, so he is a Father, as there is a Judge, so he is a Saviour: as there is a Iudg, so there is a Gospel. Although God haue laden bands, which when

## Euphues and Atheos.

when they strike pay home, yet hath he leaden feet, which are  
as stones to out-take a sinner. Heare therefore the greatest  
comfort flowing in euery leaf and lyne of the Scripture, if  
thou be penitent.

If my selfe: nor euen hee; which doth blot out his transgressions; and that for mine own sake; And I will not be mindful of the sinners. Behold, the Lord's hand is not shortened that it cannot save; neither his eare heauike; that it cannot heare. If your sinners were as Crimsons; they shall be made whiter then snow; and though they were as scarlet; they shall be made like white snow: If we confesse our offences; he is ready full and iust: so that he will forgive our sinnes. God hath not appointed vs vnto wrath, but vnto saluation. By the means of our Lord Iesus Christ the earth is filled with the mercie of the Lord. It is not the will of our Father which is in Heauen; that any one of these little ones should perishe. Good to rich in mercie: I will not the death of a sinner; sayth the Lord God, restore againe I pray. The Sonne of man came not to destroy; but to save. God hath mercie on all; because he can reuall; God is mercifull, long suffering; and of much mercie. If the wicked man shall repent of his wickednes which he hath committed; and keepe my commandments; doing iustice and righteousness; he shall line the life, and shall not dye. If I shall say vnto the sinner; thou shalt dye the death; yet if he repent and do iustice; he shall not dye. *Isaiah 58. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

## Euphues and Atheos.

We haue an aduocate with the Father, Iesus Christ the righteous, he is the propitiation for our sinnes, and not for our sinnes onely, but for the sinnes of the whole world. I write vnto you little children, because your sinnes be forgiven, for his name sake. Doth not Christ say, that whatsoever we shall aske the Father in his name, we shall obtayne: Doth not G D D say: This is my beloued Sonne in whom I am well pleased, heare him:

I haue read of Themistocles, which hauing offended Philip the King of Macedonia, and could no way appease his anger, meeting his young Sonne Alexander, toke him in his armes and met Philip in the face: Philip seeing the smiling countenance of the child, was well pleased with Themistocles. Euen so, if through thy manifold sinnes and heynous offences, thou prouoke the heauy displeasure of thy God, insomuch as thou shalt tremble for horrour, take his onely begotten and welbeloued Sonne Iesus in thine armes, and then he neither can or will be angrie with thee. If thou haue denied thy God, yet if thou goe cut with Peter and weepe bitterly, God will not denie thee. Though with the prodigall Sonne thou wallo in thine owne wilfulness, yet if thou returne againe sorrowfull, thou shalt be receiued. If thou be a gracious offender, yet if thou come vnto Christ with the woman in Luke, and wash his feet with thy teares, thou shalt obtaine remission.

Consider with thy selfe the great loue of Christ, and the bitter torments that he endured for thy sake, which was inflicted through the horrour of death, to crye with a loude voice, Eloi, Eloi, lama sabathani, My God, My God, why hast thou forsaken me, and with a groaning spirit to say, My soule is heauie vnto the death, tarry here and watch: and againe, Father, if it be possible, let this cup passe from me. Remember how he was crowned with thornes, crucified with thornes, scourged and hanged for thy saluation, how he sweat water and blood for thy remission, how hee indured euen the torments of the damned spirits for thy redemption, how he overcame death, that thou shouldst not die, how he conquered the deuill that thou might

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test not be damned. When thou shalt recorde what he hath done to purchase thy freedom, how canst thou dread bondage? When thou shalt behold the agonies and anguish of mind that he suffered for thy sake, howe canst thou doubt of the release of thy soule: When thy Saviour shall be thy Judge, why shouldst thou tremble to heare of iudgement: When thou hast a continuall Mediatour with God the Father, howe canst thou distrust of his sauiour.

Turne therfore vnto Christ with a willing hart, and a wailing minde for thy offences, who hath promised, that at what timeso euer a sinner repenteth him of his sinnes, hee shall be forgiven: who calleth all those that are heauie laden, that they might be refreshed: who is the doore to them that knocke, the way to them that seeke, the truth, the rock, the corner stone, the fulnesse of time, it is he that can and will poure Oyle into thy wounds. Who absolved Mary Magdalen from her sinnes, but Christ: Who forgave the theefe his robbery and manslaughter, but Christ: Who made Mathew the Publican & telegatherer, an Apostle and Preacher, but Christ: Who is that good Shepherd that fetcheth home the stray Sheepe so louingly vpon his shoulders, but Christ: Who receined home the lost Son, was it not Christ: Who made of Saule a persecuter, Paule an Apostle, was it not Christ: I passe ouer diuers other Histories both of the old & new Testament, which do abundantly declare what great comfort the faithfull penitent sinners haue alwaies had in hearing the comfortable promises of Gods mercy. Canst thou then Atheos, distrust thy Christ, who reioyceth at thy repentance: Assure thy selfe, that through his passion and bloodshedding, Death hath lost his sting, the deuill his victorie, and that the gates of hell shall not preuaile against thee. Let not therfore that blood of Christ be shed in vaine, by thine obstinate and hard hart. Let this perswasion rest in thee, that thou shalt receiue absolution freely, and then shalt thou seele thy soule euen as it were to hunger and thirst after righteousness.

Atheos. Well Euphues, seeing the holy Ghost hath made thee a meane to make me a man (for before the call of the Gospell I

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was worse then a beast) I hope the same spirit will also lighten my conscience with his word, and confirme it to the end in constancie, that I may not onely confesse my Christ faithfull; but also preach him freely, that I may not only be a Minister of his word, but also a Partir for it, if it be his pleasure.

O Euphues, howe much am I bound to the goodnes of almighty G D D, which hath made me of an Infidell a believer, of a cast-away a Christian, of an Heathenlie Pagan, a heauenlie Protestant. O howe comfortable is the feeling and tast of grace, howe ioyfull are the glad tydings of the Gospell, the saythfull promises of saluation, the free redemption of the soule. I will endeavour by all meanes to confute those damnable, I knowe not by what name to tearme them, but blasphemers I am sure, which if they be no more, certainly they can be no lesse. I see nowe the odds betwene light and darknesse, sayth and froiwardnesse, Christ and Beliall. Be thou Euphues a witnesse of my sayth, seeing thou hast bene the instrument of my belæse, and I will pray that I shewe it in my lyfe, as for thee I account my selfe so much in thy debt, as I shall neuer be able with the losse of my lyfe to render thee thy due: but God which rewardeth the zeale of all men, will I hope blesse thee, and I will pray for thee.

Euphues. O Atheos, little is the debt thou owest me, but great is the comfort I haue receiued by thee. Giue the praise to God, whose godnes hath made thee a member of the mysticall body of Christ, and not onely a brother with his Sonne, but also coheritour with thy Saviour.

There is no hart so hard, no Heathen so obstinate, do miscreant or Infidell so impious, that by grace is not made as supple as Pyle, as tractable as a shepe, as faithfull as any.

The Adamant though it be so hard that nothing can buse it, yet if the warme blod of a Goate be poured vpon it, it bursteth: Euen so although the hart of the Atheist and vnbelæuer be so hard, that neyther rewarde nor reuenge can mollifie it, so stout, that no perswasion can breake it: yet if the grace of God purchased by the blood of Christ, doe but once touch it, it renteth in



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lunder, and is enforced to acknowledge an omnipotent and euerlasting Iehouah: Let vs therefore both (Atheos I will not now call thee, but Theophilus) sit vnto that Christ which hath through his mercy, not our meritts, purchased for vs the inheritance of euerlasting life.

## Certaine Letters writ by Euphues to his friends.

Euphues to Philautus.



If the course of youth had any respect to the stasse of age, or the living man any regard to the dying mould, we would with greater care, when we were young, shunne those things which should greene vs when we be old: and with more serueritie direct the sequelle of our lyfe, for feare of present death. But such is either the unhappines of mans condition, or the untowardnes of his crooked nature, or the wilfulnes of his mind, or the blindnes of his hart, that in youth he surfeitteth with delights, preuenting age: or if he liue, continneth in dotage, for getting death. It is a world to see, how in our flourishing time, when we best may, we be worst willing to thriue: and how in the vading of our daies, when we most should, we haue least desire to remember our end.

Thou wilt muse Philautus, to heare Euphues preach, who of late had more minde to serue his Lady, then to worship his Lord. Ah Philautus, thou art now a Courtier in Italy, I a Scholler in Athens: and as hard it is for thee to followe good counsaile, as for me to enforce thee, seeing in thee there is little will to amend, and in me lesse authoritie to commaund, yet will I exhort thee as a friend, I would I might compell thee as a father. But I haue heard, that it is peculiar to an Italian to stand in his owne conceite, and to a Courtier neuer to be controlled,



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controld, which causeth me to feare that in thee, which I lament in others. That is, that either thou seeme too wise in thine owne opinion, thinking scoone to be taught, or too wilde in thy attempts, in reiecting admonishment. The one proceedeth of self-loue, and so thy name imposeth: the other of mere folly and that thy nature sheweth: thou lokest I should craue pardon for speaking so boldly. So Philautus, I meane not to flatter thee, for then I should incurre the suspicion of fraud. Neither am I determined to fall out with thee, for then might the wise conuince me of folly. But thou art in great credite in the Court, and what then? Shall thy credite with the Emperour abate my courage to my God? Or thy haatie lookes quench my kindled loue? Or thy gallant shew allake my good will? Hath the Courtier any prerogatiue aboue the Clowne, why he should not be reprehended? Doth his high calling not onely giue him a commission to sinne, but remission also if he offend? Doth his preheminance in the Court, warrant him to oppresse the poore by might, or acquite him of punishment? So Philautus. By how much the more thou excellest other in honour, by so much the more thou oughtest to excæde them in honestie: and the higher thy calling is, the better ought thy conscience to be: and as far it becometh a Gentleman to be from pride, as he is from pouer: tie: and as nere to gentlenes in condition, as he is in blood: But I will descend with thee to particulars.

It is here reported for a truth, that Philautus hath giuen ouer himselfe to all deliciousnes, desiring rather to be pandered in the laps of Ladies, then buied in the studie of good Letters: And I would this were all, which is too much, or the rest a lye, which is too monstrous. It is now in euery mans mouth, that thou, yea, thou Philautus, art so voide of curtesie, that thou hast almost forgotten common sence and humanitie, hauing neither care of Religion (a thing too common in a Courtier) neither regard of honestie or any vertuous behaviour. O Philautus, dost thou liue as thou shouldest neuer die, and laugh as thou shouldest neuer mourne, art thou so simple that thou dost not know from whence thou comest, or so sinfull, that thou carest not

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whether thou goest : what is in thee that should make thee so secure, or what can there be in any that may cause him to glory? Milo that great Wrestler began to weape, when he sawe his armes brayne-fallen and weake, saying : Strength, strength, is but vaine . Helene in her newe glasse, biewing her olde face, with smyling countenaunce, cryed : Beautie where is thy blaze.

Croesus with all his wealth, Aristotle with all his wit, all men with all their wisdom, haue and shall perrish and turne to dust . But thou delightest to haue the new fashions, the Spanish felt, the French Ruffe, thy crew of Russians, all thine attire mishapen to make thee a Monster, and all thy time mispent to make thee unhappie : What should I goe about to decipher thy lyfe, seeing thy beginning sheweth the ende to be naught . Art not thou one of those Philaurus, which seeketh to winne credite with thy superiours by flatterie, and wyng out wealth from thy inferiours by force, and vndermine thy equals by fraude? Doest thou not make the Court, not onely a couer to defend thy selfe from wyng : but a colour also to commit iniurie . Art not thou one of those, that hauing gotten on theyr legene the Cognisaunce of a Courtier, hauing shaken from thy skirtes the regard of curtesie . I cannot but lament (I would I might remedie) the great abuses that raigne in the eyes of the Emperour . I feare mee the Poet sayth too trulie . *Exeat aula qui vult esse pius, virtus & summa potestas non coeunt.* Is not pietie turned all to pollicie, sayth to foresight, rigour to iustice : doth not he best thynke that woold deserueth, and he rule all the Countrey that hath no conscience . Doth not the Emperours Court grow to this insolent blindness, that all that see not their follie, they account folles : all that speake against it, perise : laughing at the simplicitie of the one, and threatning the boldnes of the other . Philaurus . if thou wouldest with due consideration way, howe farre a Courtiers lyfe is from a sound belife, thou wouldest eyther frame thy selfe to a newe trade, or else amend thine old manners, yea, thou wouldest with Crates leaue all thy possessions, taking thy Bookes & trudge to Athens, and

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and with Anaxagoras, despise wealth, to attaine wisdom: if thou haddest as great respect to dye well, as thou hast care to liue wantonly; thou shouldest with Socrates seeke howe thou mightest yeld to death, rather then with Aristippus search how to prolong thy life.

Doeest thou not knowe that where the tree falleth, there it lyeth: and euery ones deaths day, is his domes day: What the whole course of lyfe is but a meditation of death, a pilgrimage, a warfare. Hast thou not read, or doeest thou not regard what is writtten, that we shall all be cited before the Tribunall seate of God, to render a straight account of our stewardship: If then the reward be to be measured by the merits, what boote canst thou seeke for but eternall paine, which here liuest in continuall pleasure. So shouldest thou liue as thou mayst dye, and then shalt thou die to liue.

Wert thou as strong as Sampson, as wyse as Salomon, as holie as Dauid, as saythfull as Abraham, as zealous as Moses, as good as anie that euer lyued, yet shalt thou dye as they haue done, but not rise againe to lyfe with them, vlesse thou liue as they did.

But thou wilt say, that no man ought to indge thy conscience but thy selfe, seeing thou knowest it better then any. Philaurus, if thou search thy selfe and find not sinne, then is thy case almost curelesse. The Patient, if Physicians are to be credited, and common experience estemed, is the next death when he thinketh himselfe past his disease, and the lesse græfe he feelth; the greater sits he endureth, the wound that is not searched because it a little smarteth, is fullest of dead flesh, and the sooner it skinneth, the sozer it festereth.

It is sayde, that Thunder bruleth the tree, but breaketh not the Barke, and pearceth the blade, and neuer hurteth the Scabbard: euen so doth sinne wound the hart, but neuer hurt the eyes, and infect the soule, though outwardlie it nothing assault the bodie.

Descend therefore into thine owne conscience, confesse thy sinnes, refoyme thy manners, contemne the world, embrace Christ,

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**C**hrift, leaue the Court; follow the study, prefer holines before honour, honestie before promotion, Religion and brightness of life, before the ouer-lashing desires of the flesh: remember the Bee, which out of the driest and bitterest Time, sucketh moyst and sweet honney. And if thou canst, out of the Court, a place of moze pomp then pietie, sucke out the true iuice of perfection, but if thou see in thy selfe a will rather to goe forward, if the glittering face of faire Ladies, or the glittering shew of lustie gallants, or courtly fare, or any delicate thing, seeme to entice thee to farther lewdnes, come from the Court to Athens, and so in shunning the causes of euill, thou shalt soone escape the effect of thy misfortune, the more those things please thee, the more thou displeasest God, and the greater pride thou takest in sinne, the greater paine thou heapest to thy soule. Examine thine own conscience, and see whether thou hast done as is required: if thou haue, thank the Lord, and pray for increase of grace, if not, desire God to giue thee a willing mind to attaine faith and constancie to continue to the end.

### Euphues to Eubulus.

**I** salute thee in the Lord, &c. Although I was not so wittie to follow thy graue aduise when I first knew thee, yet doe I not lack grace to giue thee thanks since I tried thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thee in thine age, as thou willing to instruct me in my youth, thou shouldst now with lesse griefe endure thy late losse, and with little care leade thy aged lyfe.

Thou wepest for the death of thy Daughter, and I laugh at the folly of the Father, for greater vanitie is there in the mind of the mourner, then bitterness in the death of the deceased. But she was amiable; but yet sinfull, but she was young and might haue liued, but she was mortall and must haue died. I but her youth made thee often merry, I but thine age should once make thee wise: I but her young yeares were waste for death.

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death, I but thy hoarie haire should despise life, and wilt thou not Eubolus, that life is the gift of God, death the due of nature, as wee receive the one as a benefit, so must we abide the other of necessity. Wilt thou men haue sounde that by learning, which olde men should knowe by experience, that in life there is nothing sweet, in death nothing sowre. The Philosophers accounted it the chiefest felicitie neither to bee borne, the second, to bee to die. And what hath death in it so hard, that wee should take it so heauily? Is it strange to see that cut off, which by nature is made to be cut off? Or that melted, which is fitte to be melted? Or that burnt, which is apt to be burnt? Or man to passe that is borne to perill? But thou grauntest that thee should haue dyen, and yet art thou sorrowfull because thee is dead. Is the death the better, if it be the longer? No truelle. For as neither hee that singeth most, or prayeth longest, or ruleth the state offendeth, but hee that doth it best deserveth greatest praise: so he, not that hath most yeres, but many vertues, nor he that hath grassest haire, but greatest goodnes, liueth longest. The chiefest beautie of life consisteth not in the numbering of many daies, but in the vsing of vertuous doings. Among plants, those be best esteemed, that in shortest time bring forth much fruite. Wee not the fairest flowers gathered when they be freshest? The youngest Beastes killed for sacrifice, because they be finest? The measure of life is not length, but honestie, neither doo wee enter into life, to the end wee should be set downe the day of our death, but the more we liue, that we may obey him that made vs, and be willing to dye whensoever hee shall call for vs.

But I will aske thee this question, whether thou walt the time of thy Daughter so, thine owne sake, or for hers, or for thine time sake, because thou wilt hope in thine age to be content, when in thy loue to her but for thy commodity, whether thou art but an withinde Father: if for hers, thou wilt consider her saluation: and therein thou the worst the condition hath. Thou shouldst haue wept that shee had rinde  
L.
fall,



## Letters of Euphues.

fast, but that thou hast gone too slow; neither ought it to grieve thee that thee is gone to her home with a fewie yeeres; but that thou art to goe with many. But why goe I about to vse a long pence to a little purpose? The bud is blasted as soone as the blowe falleth, the wind shaketh of the blossome as well as the fruit; Death neither spareth the golden locks nor the honie head; and I mean not to make a Treatise in the praise of death; but to note the necessitie: neither to write what toyen the yuene that die; but to shew what paynes they endure that live; And thou which art such in the want of thy life, whom Nature hath nowished so long, that now shee becometh to nob, mayst well know what grieues, what labours, what paines grow in age, and yet wouldest be either young to endure many, or elder to bide more. But thou thinkest it honorable to goe to the grave with a gray head, but I thinke it more glorious to be buried with an honest name. Age sayeth thou, is the blessing of God; yet the messenger of death. Defend therefore into thine owne conscience, consider the goodnesse that cometh by the end, and the badnesse which was by the beginning. Take the death of thy Daughter patiently, and looke for thine owne speedily, so shalt thou performe both the office of an honest man, and the honour of an aged Father, and so fare well.

Euphues to Philanus touching the death of his Daughter Lucilla.

I have received thy Letters, and thou hast deceived mine expectation, for thou seemest to take more thought for the losse of an harlot, then the life of an honest woman. Thou tellest that shee was shamefull in her trade, and shamelesse in her end. I beleeme thee: it is no metemalle that she which living practised sinne, should dying be free of shame; neither could there be any great hope of repentance at the houre of death, where there was no regard of honest reputation in time of life.



## Letters of Euphues.

Shee was stricken suddainlie, being troubled with no sickness. It may bee, for it is commonlie seene, that a sinfull life is rewarded with a suddaine death, and a sweet beginning, with a sower end.

Thou addest moreover, that shee being in great credite with the States, died in great beggery in the straits. Certes it is an old saying: That who so liueth in the Court, shall dye in the strait, shee hoped there by delights to gaine money, and by her deserts, purchased miserie, they that seeke to clime by priuie sinne, shall fall with open shame, and they that couet to swim in vice, shall sinke in vanities to their owne perills.

Thou sayest, that for beautie shee was the Helen of Greece, and I durst sweare, that for brauelines shee might be the monster of Irealie. In my minde, greater is the shame to be accounted an horlot, then the prayse to bee esteemed amiable. But where thou art in the Court, there is more regarde of beautie then of honestie, and more are they lamented that die viciously, then they loued that liue virtuously: for thou gapest as it were a sigh, which all thy companions in the Court seeme by thee to sound also, that Lucilla being one of so great perfection in all parts of her body, and so little pietie in the soule, shoulde be as it were snatched out of the iawes of so many young Gentlemen. Well Philaurus, thou takest not so much care for the losse of her, as I grieue for thy lewdnesse: neyther canst thou sorrowe vnder to see her dye suddainlie, then I to heare thee lye shamefully.

If thou menne to keepe mee as a frinde, shake off those haime toys and baliance with women, beleue mee Philaurus, I speake it with salt teares striking downe my cheekes, the life thou leadst in the Court, is no lesse abhoyred then the wicked death of Lucilla detested, and more art thou scorned for thy folly, then shee hated for her filthinesse.

The euill end of Lucilla, shoulde moue thee to beginne a newe life: I haue often warned thee to quit the wonted trade, and if thou loue me as thou protestest in thy letters, then leaue all thy vices, and shewe it in thy life. If thou meane not to

## Letters of Euphues.

amend thy manners, I desire thee to write no more to me, for I will neither answer thee; nor read them. The Jennet is as soone broken with a wand as with the spur: a Gentleman as well allured with a word, as with a sword.

Thou concludest in the end that Luia is sick: truckle I am forrie, for she is a mayden of no lesse continence then modestie: and hard it is to iudge, whether shee deserves more praise for her beautie with the amozus, or admiration for her honesty of the vertuous: if thou loue me, embrace her, for she is able both to satisfie thine eye for choyce, and instruct thy hart with learning. Commend mee vnto her, and as I praise her to thee, so will I pray for her to God, that either she may haue patience to endure her trouble, or deliuerance to escape her perill.

Thou desirest mee to sende thee the Sermons which were preached of late in Athens, I haue fulfilled thy request: but I feare me thou wilt vse them as S. George both his horse, who is ener on his backe, but neuer rideth: but if thou wert as willing to reade them, as I was to send them, or as ready to follow them, as desirous to haue them, it shall not repent thee of thy labour, nor mee of my cost. And thus fare well.

Euphues to Botonio to take his exile

patience. I have fulfilled thy request: but I feare me thou wilt vse them as S. George both his horse, who is ener on his backe, but neuer rideth: but if thou wert as willing to reade them, as I was to send them, or as ready to follow them, as desirous to haue them, it shall not repent thee of thy labour, nor mee of my cost. And thus fare well.

**I**f I were as wise to giue thee counsel, as I am willing to doe thee good, or as able to let thee at libertie, as desirous to haue thee free, thou shouldst neither want good advice to guide thee, nor sufficient helpe to restore thee. Thou takest it heauilie, that thou shouldst be actused without colour, and banished without cause: and I thinke thee happy to be so well ridde of the Court, and be so longe off frome it.

Thou sayest banishment is bitter to the free borne, and I deeme it the better, if thou be without blame. There be manie meates which are sower in the mouth, and sharp in the maw, but if thou mingle them with sweet sauces, they shall be both a pleasant

Letters of Euphues. 1

[illegible]

Letters of Euphrates.]

And freely, if conforment be thereto, thou art satisfied the Court; I account thee wise in being so private; that by the using of berne thou maist be called the place of vice. Better it is for thee to live with private in the Countrey, then with honour in the Court; and greater will thy pacific be in flying, than in the pleasure in following; I require to choose that place for thy Palace, which is most quiet, gustome will break if the Countrey, among honest life will make it a meditate living. Phillis falling in the dust, and seeing the figure of his shape, perfect his selfe. Then he said he, here is the whole earth, and see how little is for us.

¶ Zeno hearing that his onely Marke wherein all his wealth  
was lipt up, to haue perished, joyed oute: And thou dost well  
fructure to thy selfe, in makinge yb wante againe to embrace thy  
libertie. It hath bene therefore in my mind great cause to reioyce,  
that God, by punishment hath compelled thee to stridnesse of  
life, which by libertie might haue bene growen to lewdnesse.  
When thou hast not one place assigned thee therein to liue, but  
one forbidden thee, which thou must leaue, when thou heering  
denest but one, that excepted thou wilt spoile any, or prouide,  
thou shalt lose thy selfe, I beare no offence, whereby I should  
either for feare please the people, or for gaines oppresse the needie.  
I am no Arbitrator in doubtful rules, whereby I should euer  
peruert iustice, or incurre displeasure. I am free from the  
injuries of the strong, and malicious to the weak. I am out of the  
hopes of the seditious, and haue escaped the threats of the ambi-  
tious. But as he that having a faire Orchard, seeing one tree  
blasted, recounteth the distonimodie of that, and passeth ouer  
in silence the fruitfulness of the other. So he that is banished,  
doth alway lament the losse of his house, and the shame of his  
exile, not reioycing at the libertie, quietnesse, and pleasure that  
he enioyeth by that sweet punishment.

The Kings of Persia were deemed happy, in that they passed their Winter in Babylon, in Media their Sommer; and the Spring in Susis. And certainly the exile in this may be as happy, as any thing in Persia, for he may at his leasure beginne his

## Letters of Euphorus I

stone pleasure, leade his Winter in Athens, his Sommer in Naples, his Spring in Argos. But if hee haue any businesse in hand, he may walke without trouble, sleepe without care, and walke at his will without controuersie.

Aristotle must die when it pleaseth Philip, Diogenes when it lusseth Diogenes, the Cōsuller suppleth when the king is satisfied, but Botonio may now rate when Botonio is an hungred. But thou sayst that banishment is shamefull. So truly, no more then painfull to the content, as gray haire to the head. It is the cause that maketh thee shame; if thou wert banished vpon holles, greater is thy credit in sustaining wrong, then thine enemies in committing inuader, and less shame is it to thee to be appende by might, then thine that is sought for malice: but thou fearest thou shalt not chine in a strange nation, certainly thou art more afraid then hart a stranger. Who is free from grievous paine in Phario as in Ida, the fightingale singeth and sweate in the Ides as in the Ides of Greece. Who will manlieth as well in a stire of Country as in his own home. It must sit within the place, but the disposition of the person that maketh the place pleasant. Seeing therefore Botonio, that all the Sea is apt to, sayd, that it is a background where no sinners will chine; that is a wilderness of hands are as fertile as his stire in heart, and hee first to temper the sharpnesse of thy banishment with the softnesse of the cause; and to measure the cleermesse of thine stire content with the sight of thine enemies quarrell, to shall thou venge thy malice with patience, and endure thy banishment with pleasure.



## Letters of Euphues. I

in the morning and in the evening, and daily, and  
 Euphues to a young Gentleman in Naples named Alcus, who  
 leaving his studie, followed all lightnesse, and lived both shame-  
 fully, and sinfully, to the griefe of his friends, and discredite

of the Vniversity

**W**HEN I should talke in wordes of those things which  
 I hate to confesse with thee in writinges, wert thou  
 thou wouldest blush for shame, and I wepe for  
 sorrow: neither coulde my tongue better than with  
 patience, which my hand can scarce write with  
 modestie, neyther coulde thine eares heare that without glori-  
 ing, which mine eyes can hardly view without grieke. My Al-  
 cus, I cannot tell whether I should lament in thee thy want of  
 learning, or thy want of living in the one thou art inferior to  
 all men, in the other, superior to all beasts. For such was who  
 with the hell-hound, and marketh thy forward will, in that day  
 that he neuer had a lack of learning in thy danger, and the want  
 of religion in thy life: Thou onely hauntest of thy Gentrie,  
 whely thou wast made a Gentleman before thou knewest what  
 honour meant, and in more hast thou to boast of thy stock then  
 he that is left to thee by his father, or by a begger. My Al-  
 cus, nobilitie began in thine Ancestours, and smoth in thee,  
 and the Gentrie is that they gained by vertue, which thou hast lost  
 with vice.

If thou claime Gentrie by pedigree, practise gentillie by  
 thine honestie, that as thou challengest to be noble by bloode,  
 thou must also proue noble by knowledge: other wise shalt thou  
 hang like a blast among thy faire blossoms, and like a staine in  
 a peece of whyte Lawne. The Rose that is eaten with the can-  
 ker is not gathered, because it groweth on that stalk that the  
 sweet bath, neither was Helen made a Starre because shee  
 came of that Egge with Castor, no; thou a Gentleman in that  
 thy Ancestours were of nobilitie.



## Letters of Euphues.

It is not the descent of birth, but the consent of conditions that maketh Gentlemen, neither great Spanors, but good manners that expresse the true Image of dignitie. There is Copper coyne of the stampe that gold is, yet is it not currant: there commeth poyson of the fish as well as good Dyle, yet is it not wholesome, and of man may procede an euill child, and yet no Gentleman. For as the Wine that runneth on the lés, is not therefore to be accounted neate, because it was drawne of the same peece: or as the water that springeth from the Fountains head, and floweth into the filthie channell, is not to be called cleere because it came of the same streame: so neyther is he that descendeth of noble parentage, if he differ from noble deeds, to be esteemed a Gentleman in that he issued from the loynes of a noble Sire, for that he obscureth the Parents he came of, and discrediteth his owne estate.

There is no Gentleman in Athens, but sorroweth to see thy behaviour so far to disagree from thy birth, for this say they all (which is the chiefe note of a Gentleman) that thou shouldest as well desire honestie in thy life, as honour by thy kinage: that the nature should not swarue from thy name, that as thou by dutie shouldest be regarded for thy progenie, so thou wouldest endeavour by deserts to be reuerenced for thy pietie.

The pure Copall is chosen as well by his vertue, as his colour: a King is knowne better by his courage then his Crown: a right Gentleman is sooner seene by the treall of his vertue, then blazing of his armes.

But I let passe thy birth, wishing thee rather with Vlisses to shew it in works, then with Ajax to boast of it with words: thy stock shall not be lesse, but thy modestie the greater. Thou liuest in Athens, as the Waspe doth among Bees, rather to sting then to gather honney, and thou dealest with most of thy acquaintance as the dogge doth in the mawnger, who neyther suffereth the Horse to eate hay, nor will him selfe. For thou being idle, wilt not permit any, (as far as in thee lyeth) to be well imployed. Thou art an heire to faire lyeing, that is nothing, if thou be disherited of learning: for better were it to thee to

## Letters of Euphues.

inherit righteasnes then riches, and farre more seemely were it for thee to haue thy studie full of booke, then thy purse full of money. To get goods is the benefite of Fortune, to haue them the gift of wisdom. As therefore thou art to possesse them by thy fathers will, so art thou to increase them by thine owne witte.

But alas! why desirest thou to haue the reuenues of thy Parent, and nothing regardest to haue his vertnes? Shall thou by succession to enioy thy Patrimonia, and by vice to obscure his pietie? Wilt thou haue the tittle of his honour, and not touch of his honestie? Ah Alcuius, remember that thou art not bozne to liue after thine owne lust, but to learne to dye, when by thou mayst liue after thy death. I haue often heard thy Father say, and that with a deepe sigh, the teares trickling downe his gray haire, that thy mother neuer longed more to haue thee bozne when she was in trauaile, then hee to haue thee dead to rid him of troubles. And not sildome hath thy Mother wished, that eyther her wombe had bene thy graue, or the ground hers. Yea, all thy friends with open mouth desire, that eyther God will send thee grace to amend thy life, or grieue to hasten thy death.

Thou wilt demanda of me in what thou doest offend, and I aske thee in what thou doest not sinne. Thou swearest thou art not couetous, but I say thou art prodigall, and as much sinneth he that lauisheth without meane, as hee that hoordeth without measure. But canst thou excuse thy selfe of vice, in that thou art not couetous? Certainly no more then the murtherer would therefore be guiltlesse because he is no cogner. But why goe I about to debate reason with thee, when thou hast no regard of honestie? Though I leaue here to perswade thee, yet will I not cease to pray for thee. In the meane season I desire thee, yea, and in Gods name I commaund thee, that if neither the care of thy Parents, whom thou shouldest comfort, nor the counsaile of thy friends, which thou oughtest to feare, nor the authority of the Magistrate which thou shouldest reuerence, can allure thee to grace: yet the law of thy Sanitour, who hath redeemed thee, and the

## Letters of Euphues.

the punishment of the Almighty; who continually threatneth thee, should draw thee to amendment; other wise as thou livest now in sinne, so shalt thou die with shame, and remaine with Sathan. From whom he that hath made thee, keepe thee.

Livia from the Emperours Court, to Euphues, being on his way to Athens.



If sicknesse had not put me to silence, and the weakenesse of my bodie hindered the willingnesse of my minde; thou shouldest haue had a more speedie aunswere, and I no cause of excuse. I know it expedient to returne an aunswere, but not necessarie to write in post, for that in things of great importance, wee commonly looke before we leape, and where the hart droupeth through faintnesse, the hand is enforced to shake through feblenesse. Thou sayest thou understandest holwe men line in the Court, and of me thou desirest to know the estate of women: certes to dissemble with thee, were to deceiue my selfe, and to cloake the vanitie in Court, were to clog mine owne conscience with vices. The Emperesse keepeth her estate royall, and her Maidsens wil not lose an inch of their honor: she endeuoreth to set downe good lawes, and they to breake them: she warneth them of excessse, and they study to exerce: she saith, that decent attire is good, though it be not costly, and they sweare to lesse it be deere, it is not comly.

Shee is here accounted for a sint: that commeth not in her liks, and she that hath not enery fashyon hath no mans fauour: They that be most wanton are reputed most wise, and they that be the iddest liuers, are deemed the finest livers: There is great quarrelling for beauty, but no question of honestie: to conclude, both women and men haue fallen here in Court to such agreement, that they neuer iarre about matters of religion, because they neuer meane to reason of them, I haue wished often times, rather in the Countrey to spinne, then in the Court to

## Letters of Euphues.

dance, and truly a disaffe doth better become a Mayden, then a Lute, and sifter it is with the needle to practise howe to liue, then with the pen to learne how to loue.

The Emperesse giueth ensample of vertue, and the Ladies haue no leisure to follow her. I haue nothing else to write. Here is no good newes, as for bad I haue told sufficient: yet this I may adde, that some there be which for their vertue deserue praise, but they are onely commended for their beauty: for this think Courtiers, that to be honest is a certaine kind of Country modestie, but to be amiable, the Courtly curtesie.

I meane shortly to sue to the Emperesse to be dismissed of the Court, which if I obtaine, I shall think it a good reward for my seruice, to be so well rid from such securitie, for beleeue me, there is scarce one in Court that either feareth God, or meaueth god. I thank thee for the Booke thou diddest send me, and as occasion shall serue, I will write to thee.

Philautus beginneth a little to listen to counsaile, I wish him well, and thee too, of whom to heare so much good, it doth not me a little good. Pray for me, as I doe for thee, and if opportunitie be offered, write to me.

Farewell.

Euphues to his friend Liuia.

**D**EARE Liuia, I am as glad to heare of thy welfare, as for droisfull to vnderstand thy newes, and if doth me as much good that thou art recovered, as hauing to thinke of those that are not to be recured. Thou hast satisfied my request, and answered my expectation. For I longed to know the manners of women, and looked to haue them wanton: I like thee well that thou wilt not reueale their vanities, but I loue thee the better that thou dost not follow them: to reprove sinne is the signe of true honour, to renounce it, the part of honestie. All good men will account thee wise for thy truth, and happy for thy tryall, for they say, to abstaine from pleasure is the cheefest pietie, and I thinke in Court to refraine from vice is no little vertue.

Strange

## Letters of Euphues.

Strange it is, that the sound eye viewing of the soze should not be dimmed, that he that handleth Witch should not be defiled, that they that continue the Court should not be infected. And yet it is no great marvaile, for by experience we see, that the Adamant cannot draw Iron; if the Diamond lie by it, nor vice allure the Courtier, if vertue be retained.

Thou praisest the Emperesse for instituting good lawes, and grieuest to see them violated by the Ladies. I am sorry to think it should be so, and I sigh in that it cannot be otherwise. Where there is no heed taken of a commandement, there is small hope to be looked for of amendment. Where duty can haue no shew, honestie can beare no sway. They that cannot be enforced to obedience by authoritie, will neuer be won by fauour, for being without feare, they commonly are void of grace: and as far be they carelesse from honour, as they be from awe, and as ready to despise the good counsaile of their Fathers, as to contemne the good lawes of their Prince. But the breaking of lawes doth not accuse the Emperesse of vice, neither shall her making of them excuse the Ladies of vanities. The Emperesse is no more to be suspected of erring, then the Carpenter that buildeth the house be accused because thænes haue broken it, or the Quint Paister condemned for his rogne, because the Traytor hath clipped it. Certainly God will both reward the godly zeale of the Prince, and reuenge the godlesse doings of the people. Moreover, thou saist, that in the Court all be sluts that swim not in silkes, and that the idlest liners are accounted the bruest lowers, I cannot tell whether I should rather laugh at their folly, or lament their phrensie, neyther doe I know whether the sinne be greater in apparell which moneth to pride, or in affection which entiseth to pæuishment, the one causeth them to forget themselves, the other to forgoe their senses, each doe deceiue their soule. They that thinke one cannot be cleanly without pride, will quicklie iudge none to be honest without pleasure, which is as hard to confesse, as to say, no meane to be without excelle: thou wishest to be in the Country with thy distaffe, rather then to continue in the Court with thy delights. I cannot blame thee. For Greece

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is as much to be cōdemned for learning, as the Court for brauerie, and here maist thou liue with as good report for thine honesty, as they with renowne for their beauty. It is better to spin with Penelope all night, then to sing with Helen all day.

Huswifery in the Country is as much praised, as honour in the Court. We think it as great mirth to sing Psalmes, as you melody to chaunt Sonnets, and we account them as wise that keepe their owne Lands with credite, as you those that get others liuings by craft. Therefore if thou wilt follow my aduice, and prosecute thine owne determination, thou shalt come out of a warme Sunne, into Gods blessing. Thou addest (I feare me also thou erreth) that in the Court there be some of great vertue, wisdom, and sobrietie: if it be so, I like it, and in that thou sayest it is so, I beleue it. It may be, and no doubt it is in the Court, as in all Riuers, some fish, some frogs, and as in all Gardens some flowers, some weeds, and as in all trees, some blossoms, some blaks. Nylus breedeth the precious stone, and the poysoned Serpent. The Court may as well nourish vertuous Patrons as the lewd minion, Yet this maketh me muse, that they should rather be commended for their beauty, then for their vertue, which is an infallible argument, that the delights of the flesh are preferred before the holines of the spirit. Thou sayest thou wilt sue to leaue thy seruice, and I will pray for thy good successe: when thou art come into the Country, I would haue thee first learne to forget all these things which thou hast seene in the Court. I would Philauros were of thy mind to forsake his youthfull course: but I am glad thou writest that he beginneth to amend his conditions: he runneth far that neuer returneth, and he sinneth deadly that neuer repenteth. I would haue him end, as Lucilla began, without vice, and not begin as she ended, without honesty. I loue the man well, but yet I cannot brooke his manners, yet I conceiue a good hope, that in his age he will be wise, for that in his youth I perceiued him witty. He hath promised to come to Athens, which if he doe, I will so handle the matter that either he shall abiure the Court for ever, or absent himselfe for a yeare. If I bring the one to passe,



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paſſe, he ſhall forgoe his olde courſe: if the other, forget his ill conditions. He that in Court will thrive to reape wealth, and live warie to get worſhip, muſt gaine by good conſcience, and cline by wiſdome, otherwiſe his thrive is but theft, where there is no regard of gathering, and his honour but ambition, where there is no care but for promotion. Philautus is too ſimple to underſtand the wiles in Court, and too young to underſtand a nie by craft, yet hath he ſhowne himſelfe as far from honeſtie, as he is from age, and as full of craft, as he is of courage. If it were for thy preferment and his amendment, I wiſh you were both married: but if he ſhould continue his folly, whereby thou ſhouldeſt fall from thy dutie, I rather wiſh you both buried. Salute him in my name, and haſten his journey, but forget not thine owne. I have occaſion to goe to Naples, that I may with more ſpede arrive in England, where I have heard of a woman that in all qualities excelleth any man. Which if it be ſo, I ſhall think my labour as well beſtowed, as Saba did hers when ſhe travailed to ſee Salomon. At my going if thou be in Naples, I will viſit thee: at my returne, I will tell thee my iudgement. If Philautus come this Winter, he ſhall in this my pilgrimage be a partner. A pleaſant companion is a bait in a journey. We ſhall there as I heare, ſee a Court both brave in ſhew, and better in ſubſtance, more gallant Courtiers, more godly conſciuous, as faire Ladies, and fairer conditions. But I will not vaunt beſore the victorie, nor ſwear it is ſo, untill I ſee it be ſo. Farewell, unto whom above all I wiſh well.

I Have finiſhed the firſt part of Euphues, whom now I leave ready to croſſe the Seas to England: if the wind ſend him a ſhort cut, you ſhall in the ſecond part heare what newes he bringeth: I hope to have him returned within one Summer. In the meane ſeaſon I will ſtay for him in the Country, and as ſoone as he arriveth, you ſhall know of his coming.

FINIS.